

the EPISCOPALIAN

OCTOBER 1961



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The Task before Us

As we Episcopalians begin another chapter in the Church's life, let us consider the spirit and manner required in this undertaking. The Presiding Bishop addresses General Convention at the great opening service, September 17.

DETROIT, MICHIGAN—
“**T**HE TIME has come; the kingdom of God is upon you; repent, and believe the Gospel.” According to St. Mark, these are the first words our Lord spoke as He began His ministry. His last words, as recorded in the same Gospel, are these: “Go forth to every part of the world, and proclaim the Good News to the whole creation.”

Repent. Believe. Go. Repent, turn around, get a new view, God's view of your life and His world. Believe in the gospel, in Him who is the gospel, our Lord Jesus Christ. Go around the corner or around the world, wherever God sends you, and in penitence and in faith worship Him and serve Him and bear witness to His power and His love. Be with Christ and be sent out by Him.

This is the call which comes to each of us; this is the call which comes to the Church. This is what it means to be a Christian; this is what a Christian is for: to be with our Lord and to be sent out by Him. We are to come together in penitence and faith and praise; we are to live in the world, in our work and in our leisure, as His servants and His witnesses. We are to receive what God has for us and then, and only then, are we ready and able to give.

It is all of this that has brought us to Detroit. We are here because our Lord calls us to Himself, and sends

us out in His name. We have come as a Church to ask ourselves in many and perhaps unexpected ways what it means, quite specifically, to be the Church in this present world; to underline and emphasize the particular tasks within the total mission of the Church to which we believe God calls us now.

So let me give you three words as we begin this sixtieth General Convention, three familiar words which are descriptive, I believe, of the spirit and manner required of us as we do our work here and as we go home to do our work there.

Repentance

The first word is repentance. “The kingdom of God is upon you, repent.” Turn from yourself to the Lord, put your faith in Him. Turn again and again, turn and let yourself be turned.

Nothing is more personal than this. Yet there is another dimension to repentance. Listen. “We do earnestly repent And are heartily sorry for these our misdoings. . . . Have mercy upon us, Have mercy upon us, most merciful Father.”

When we say these words time after time, we are speaking not only for ourselves as individuals; we are also saying together our corporate confession. We are expressing the penitence of the body which we have the boldness

to call the Body of Christ. Surely when we say the Confession in our celebrations of the Holy Communion here, we shall be speaking not only for ourselves—James, Mary, George—but for our parish, our diocese, our Church. We, the members of the Episcopal Church gathered, we do for our Church, earnestly repent.

In 1920 the bishops of the Anglican Communion issued from Lambeth “An Appeal to All Christian People.” “It was remarkable,” wrote Charles Williams, “for one thing at least: for the first time a great and sacred synod, formally convoked, formally speaking, admitted its own spiritual guilt. ‘It has seemed good,’ they said, in almost those words, ‘to the Holy Ghost and to us that we should confess that we have sinned.’”

I am not suggesting that we pass a resolution tomorrow saying that the Episcopal Church has sinned. That is quite evident and need not be put to a vote. But I do urge most earnestly that we demonstrate by our actions here that we are a repentant Church.

I can give but one example of what I mean. We are in great danger by being at the same time both enslaved by the world and remote from it. But how can we be guilty of both these sins? How can the Church be conformed to the world and yet at the same time be remote from it? Well, one is not really the opposite of the other; they are

rather like the two sides of a coin. When the Church takes on the values, the standards, the ways, the coloring of the world, then we are unable to see the true needs and understand the deep longings of those who are not of the Church; we are no longer able to be a reconciling body. Being conformed to the world, we cannot know the world as it is in God's sight, what the basic issues are, what crucial decisions must be made.

The Two Conversions

Let me put it positively. It has been said that everyone needs two conversions, one to Christ and one to the world. If our first and continuing movement in penitence is toward God, it is also true that we shall find ourselves turned by that movement toward the world.

This does not mean that the Church is to fall in love with the world and lose her identity in it. For then the Church cannot stand over against the world and speak to it. Then the voice of the Church becomes only the voice of the community in which she finds herself, and no one listens. It does mean that the Church is to be concerned with all that affects man's life in this world, with economics and politics and public morality.

Those individuals and groups in our country today who, in the name of the gospel and patriotism, tell us that the Church must not speak out on such public issues, do not, I submit, understand the gospel or know the meaning of true patriotism. The Church cannot be a place of refuge from the disturbing and threatening events of our time, a shelter for like-minded people with common religious interests.

The attitude of many toward the Church has been described like this: "Here is my daily life—there religion; here material reality—there pious ideology; here the hard struggle of life—there unrealistic moral teaching; to sum up, here am I in my world—there is the Church outside the real events of my daily life." So long as the Church is outside the real events of the daily life of people, it is remote and irrelevant. When the Church is aware of the factors which shape men's lives in this scientific and technological age, listens

to the world and enters into dialogue with it, she becomes deeply involved with all life.

So we come here as our Lord has called us to come, as repentant people, and we are brought back again to this: we have been made members of Christ's body, not to be served but to serve, not to save ourselves but to give ourselves for Christ and His gospel.

Perspective on Humility

The second word is humility. I speak now not of the obvious and constant need each of us has for true humility before God and toward one another, but of our need of humility when we speak and act for the Church. We desperately need the right perspective here.

What then is the place of the Church in God's purpose for the world? I begin with a high doctrine of the Church. The Church is not something added to the original Christian gospel. To think so is to ignore the New Testament or to do violence to it. The Christian faith and the Church are inseparable; Christianity has no meaning apart from the historical community we call the Church. This community, this fellowship is the assembly of God in Christ. It is not a gathering of people who come together on their own initiative; it is the Body of Christ participating in His death and resurrection, upheld by the power of the Holy Spirit.

I believe in this high doctrine of the Church. I mean at least this when I say in the creeds, "I believe one holy, catholic, and apostolic church." But what do we say then? It is terribly easy to go on from there and think of the Church only as an end, even to equate the Church with the kingdom of God. But the Church is a means as well as an end. The Church exists not for herself but for the sake of her Lord and to be an instrument of the kingdom.

If we believe that God is the Lord of history, then we shall believe that God is at work now in the development of industry and commerce throughout the world, that He is at work in the experiments and researches of the scientists, that He is at work in the deliberations of the United Nations, that He is at work in the course of

events in Berlin and Havana, in Moscow and Peiping and Detroit.

Well then, you might say, He seems to be doing some very strange and contradictory things! But though we cannot claim to know God's purpose in all this, we do believe that this is the Lord's doing. The revolutionary changes of our time are not a mistake; they are not taking place without God. And because this is God's world, because He is at work in it, therefore the Church is sent into all the world, not just the pleasant places where people are receptive. Therefore we who are the Church must be so aware of men's real situation that when we speak others will listen. They may reject what we say and what we offer—that is to be expected; but it is only from this position of involvement in the world's striving that the Church can be the Church and carry out God's ministry of reconciliation.

Obedience

The third word is obedience. Repentance, humility, obedience. But these are not steps in Christian discipleship or the life of the Church, steps by which we progress from one stage to the next. These are simultaneous and constantly necessary in our life. It is only as we are penitent and humble that we can obey, and obedience arises out of our repentance and humility.

The field of our obedience is as wide as life. Each of us is called to worship the Lord, to witness to Him, to serve Him joyfully, to show by all we do that we praise the Lord.

Now to be quite specific, I speak briefly of three particular points of obedience to which we as a Church are called now.

The first is to a far deeper understanding of the dimensions of the missionary work of the Church and our support of it in every way. When you hear the words "missionary work," do you think of lands overseas? You should. "Go forth to every part of the world." Go to the ends of the earth.

But where are the ends of the earth? Okinawa may appear to us as the ends of the earth, but to the people in our missions on Okinawa that is home, and we are at the earth's end. Is Haiti a

THE TASK BEFORE US

continued

missionary field and Michigan not? Is Western Kansas a place for missionary work but Kansas, a diocese next door, beyond all that? The frontiers for Christians today are everywhere; the ends of the earth, the boundary situations are here in this city, in New Orleans and in San Juan and Manila and Monrovia. The mission of the Church is one and the Church is mission. This is the obedience to which every one of us is called, no matter where he is or what his work may be.

When we hear this call of God and answer yes, then we shall no longer think of the mission of the Church as something quite apart from ourselves. We are called to the mission of the Church where we are day by day. If we could understand this, really know what this means, then there would be no lack of resources either in money or men for the work of mission. And we would become what at present we are not, an obedient missionary Church.

Reconciliation

One of the tasks within the total mission of the Church is the work of reconciliation. "God was in Christ reconciling the world to Himself," and "He has entrusted us with the message of reconciliation." That message is first of all reconciliation of man to God, but it is also a message of reconciliation of man to man. Here surely is another pressing point of obedience for us now. In this country, Africa, in Asia, wherever there are people of different races living together—and that is practically everywhere now—we are confronted with one of the most critical issues of our time. The social and political factors here are very complex, but the message of reconciliation entrusted to us is definite and clear.

"Christ," says St. Paul, "is our peace, who has made us both one and has broken down the dividing wall of hostility." If this means anything at all, it means that He has broken down the enmity which stands like a dividing wall between all people, not only those who are Christians. The new humanity created by Christ includes all

men. Is not this what St. Paul means when he says, "There is no question here of Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, freeman, slave; but Christ is all in all." He is not saying that because of Christ there are no longer differences between man and man. He is saying that there is a new humanity created in Christ which includes all men.

Therefore for us there is a clear moral imperative. It has been stated frequently by recent General Conventions and by the last two Lambeth Conferences. Three years ago General Convention put it like this: "We call first upon our fellow churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, towards the establishment, without racial discrimination, of full opportunity in fields such as education, housing, employment, and public accommodations."

The Nature of Unity

I know there are wide differences of opinion among Christians as to just how this can best be worked out in practice, but the complexities of the problem must not deter us from seeking the right solution. And as I understand the gospel, there cannot be any difference of opinion on the fundamental affirmation: "We are all one in Christ Jesus." To deny this is to deny the gospel. To believe this is to ask God to give us the courage and wisdom to work out this basic affirmation in the life of our Church and our nation now. We dare not temporize, for the time is short.

I speak of one more specific form of obedience to which God calls us now. We have some quite definite decisions to make in this Convention, decisions which will test our convictions about the nature of the unity God wills and the nature of the unity we seek. There will be presented to us a resolution from the Philippine Independent Church asking for a relationship of full communion with them. The Joint Commission on Approaches to Unity will ask this Convention to invite the synods of the Spanish Reformed Epis-

copal Church and of the Lusitanian Church to consider a relationship of full communion with them. We have also been asked by the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon whether we will be willing to enter into relations of full communion with the United Church of Lanka and with the proposed united Church of North India and Pakistan on their inauguration. Here within our own country we have been invited by the United Presbyterian Church to join with them in issuing "an invitation to the Methodist Church and the United Church of Christ to explore the establishment of a united church truly Catholic, truly Reformed, truly Evangelical."

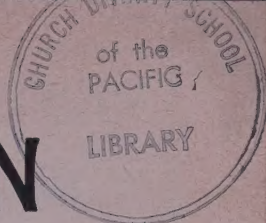
Each of these proposals presents its own opportunities and problems; the decisions will be made by the deputies and bishops. But I do hope that we shall approach each of these questions and make decisions in penitence and humility. Surely we must take seriously any proposal for the reunion of the Church which would preserve and strengthen and bring together both the Catholic and Reformed traditions.

It must appear at times to non-Episcopalians that we are a schizophrenic Church. But is it not part of our vocation as Anglicans to be both Catholic and Reformed, to bear the tension of this double inheritance, and let God use us as He will to help recover the unity of the whole Church of Christ? May God give us the grace to ask what He would have us do, the humility to hear His word, and the courage to obey.

"Go forth to every part of the world and proclaim the Good News to the whole creation." These words of our Lord are spoken to us now at this very moment. And so in penitence, in humility, in obedience, we begin our work. When we have finished here, then we shall go home again to show there what great things God has done for us. For this is God's world. He came, He comes, and He will come to sustain us in our obedience. "Therefore, my beloved brethren, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost."

the

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continuing

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The Spirit of Missions

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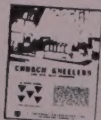
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FOR YOUR INFORMATION

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THE COVER, with its group of earnest young Christians from different parts of the world, reminds us that the Church is not just a creature of Western civilization. It is still vitally necessary, however, for Christian Americans and, indeed, Christians of all nationalities to become missionaries in lands not their own. Some of the reasons for this are found in "Why Do We Have Missionaries?," page 10, by Louis Cassels. Mr. Cassels is an editor for United Press International, an active Episcopalian, and a director of the Overseas Mission Society. The cover photo shows a study group in action at an ecumenical youth assembly sponsored last summer by the World Council of Churches and several youth groups in Europe.

"THE TASK BEFORE US," page 2, is adapted from the Presiding Bishop's sermon at the great opening meeting of General Convention Sept. 17 in Detroit, Michigan.

IN THE NEXT couple of months, every parish and mission in the Episcopal Church will be talking and acting on money matters. In this issue the editors attempt, in several ways, to present facts about the Church's finances and to discuss the significance of many of these facts. Included in this coverage are: a report on church building by assistant editor Thomas LaBar, page 19; the most recent statistics on the Episcopal Church at home and overseas, pages 26 and 27; a report on parish and mission giving by a former parish and mission treasurer, editor Henry McCorkle, page 28; and a special report on the General Mission Program of the Church for this year, with its projected costs, page 31. *This 1961 Program report, prepared by the Department of Promotion of the Church's National Council, can be obtained in single copy or bulk by writing to Dept. of Promotion, National Council, 281 Park Ave. South, New York 10, New York.* Prices are 5 cents apiece; in bulk, 100 for \$2.50. Checks or money orders made out to the Na-

tional Council must accompany orders.

"THE BEST-SELLER NO ONE READS," page 7, was written by contributing editor Mary Morrison. Mrs. Morrison, a graduate of Smith College and a teacher and lecturer on the New Testament, lives in suburban Philadelphia, Pennsylvania. She conducts the "For Meditation" column and has written for *Forward Day by Day* and *Findings*.

FOR AN EPISCOPALIAN with a meditative turn of mind, Mary Ellen Chase has an appropriate street address in Northampton, Massachusetts: Paradise Road. In this issue, the famous American teacher and writer tells of a walk down a road in Devonshire, England. Miss Chase is now retired after thirty-seven years of teaching in Minnesota, Wisconsin, and Massachusetts. Her last post was Professor of English Literature at Smith College. A distinguished novelist, biographer, and essayist, she is best known for her books about the Bible and the State of Maine. Her latest work is *The Lovely Ambition*, published by W. W. Norton & Co.

MARILYN F. TATE, who wrote the article, "Shepherd to a Flying Flock," page 14, is the wife of Lt. Col. John C. Tate, and mother of two sons, Bill and Harry. Until quite recently, they were stationed at Scott Air Force base, after serving in Texas, South Carolina, and France. Col. Tate has now received his first assignment to the Pentagon, and Mrs. Tate reports that she will at last be able to "put a yard in a house we bought five years ago" near Washington, D.C.

in the next issue of

the **EPISCOPALIAN**

- General Convention '61
The place
The people
The proceedings
- Changes in the Episcopate

The Best-Seller

No One Reads

by Mary Morrison

What keeps you from reading the Bible? Nothing special, you say—nothing but inertia, and stiff competition from the evening newspaper, the television set, and those new magazines on the living-room table. But if you stopped to look into the situation, you might find that the stumbling blocks are more than you think.

Does the traditional format put you off? You close the novel you are reading, with its clear, large type, its wide-margined pages, skillful paragraph arrangement, and conversations set off in quotation marks, and you turn to the Bible somebody gave you in the seventh-grade Sunday-school class years ago. You brush the dust off the floppy-edged black imitation leather, you unzip the zipper (if you are young enough for your copy to have a zipper) and you open it, focusing your eyes with difficulty on the fine print. It runs on page after page: a number, then a verse, two columns of type trudging along side by side. Reading it, you think, would be like driving on an especially monotonous turnpike; you'd be sure to fall asleep. You try a page or two, and you do. So you zip up the cover again and put it back on the shelf, telling yourself that you'll try it another night, when you're not so tired.

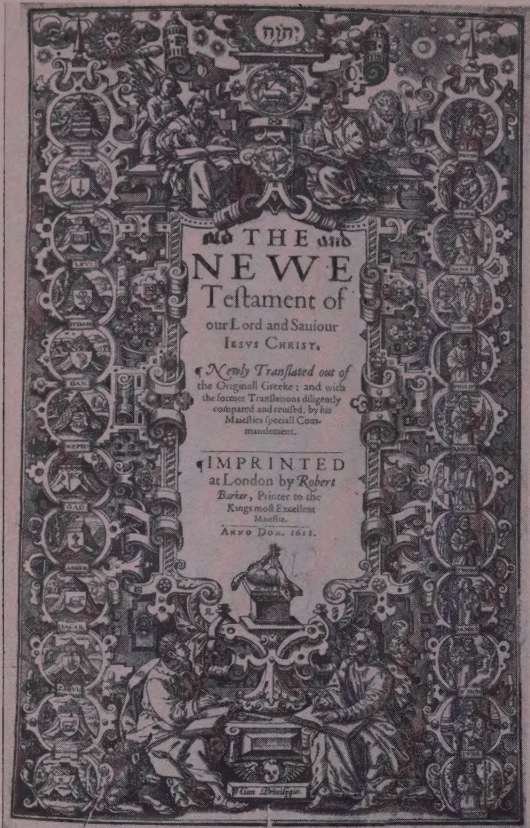
There's no need for this. The Bible has been printed attractively, as a whole or in part. *The Bible as Living Literature*, *The Dartmouth Bible*, and *The Lord Is My Shepherd* are examples of how readable the King James Version can easily be made. Still closer to our present-day reading habits is *The Bible in Brief*, a paperback with a bright cover that gives you a lift even before you open it.

Does the unfamiliar, archaic language get in your way? To some people it is an added attraction—but you may not be one of them. Though you dutifully pay lip service to the beauty of its exalted prose, when you actually get around to sampling it you feel as if you were reading through a thick fog.

There's no need for this, either. Many good modern translations of all or part of the Bible exist, ranging all the way from one-man projects like James Moffatt's to the most recent authorized version, *The New English Bible*. The New Testament is especially rich in modern translations—Rieu, Phillips, Knox, Goodspeed, the Revised Standard Version, the New English Bible. All of them are readable and clear, and will return you to the traditional language of our King James Version and Prayer Book with a much happier feeling about them, and a much clearer understanding of what is being said.

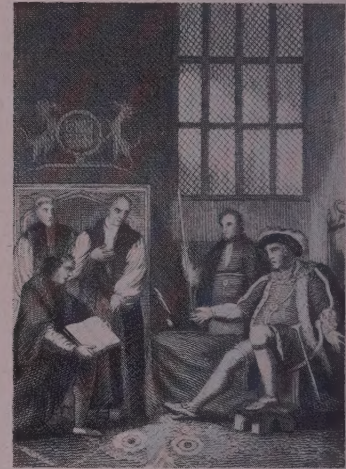
Do you find reading the Bible too big a project? You sit down one evening and look at the first page of Genesis; then you leaf over to the end and read the last page of Revelation; then you sigh and put the book back on the shelf. And no wonder. Only a person with the strongest will power and the grimmest kind of determination can approach the Bible with enough zeal to go from front to back.

Nobody has to approach the Bible in that way, however. The Bible is not a book. It is a library—the oldest library still in existence. Like all libraries, the Bible has in it many kinds of book. What do you like? History—love stories—folk tales—drama—poetry—essays—letters—biography—tragedy—comedy—philosophy—theology: the Bible has them all, and each of a quality that has captured the imagination of readers for many centuries. No better humorous tale exists than Jonah; no more moving story



American Bible Society photo

Frontispiece of one of the early King James Bibles printed in 1611. Over fifty scholars appointed by the throne labored intensively for three years to bring forth this version of the Bible, which, during the ensuing centuries, has come to be one of the pillars of the faith for English-speaking Christians.



The Bettmann Archive

Archbishop Thomas Cranmer presents a new Bible translation to Henry VIII, authorized after the break with Rome.

than Ruth; no more engrossing dramas than the stylized wedding pageant of the Song of Songs and the comedy/tragedy of Job. The liveliest modern biography is less absorbing than the story of David, as told in I and II Samuel. And the action set before us in the Gospels has often been called "the greatest story ever told."

In some editions the books of the Bible are grouped as history, poetry, prophecy, and so on. *The Bible as Living Literature* and *The Dartmouth Bible* are good examples of this treatment, which can be very helpful indeed. If you approach the Bible in this way, you can take it a book at a time, and not be stopped by the magnitude of the task before you start. You may even find yourself some day turning to the first page of Genesis with real anticipation in your heart, eager to come at the Bible as a whole.

Some of our other blocks against reading the Bible are more subjective.

Do you feel too ignorant to tackle it? Here is a book that the best minds of twenty centuries have thought and written about. Surely, you think, you need to know some of the things they have said before you can hope to understand it. But this is not necessarily true. Background material and comments may be helpful, but they are not essential. In the area to which the Bible speaks—the living area of each man's self, what Jesus called the heart—all men are equal, and all that is required of them is receptiveness to the truth that they meet. The best advice on

reading the Bible is still that of Florence Langdon, one of the early missionary workers in Alaska. Focus your attention, she said, on what speaks to you, on what you *do* understand rather than on what you *don't*. Read with a pencil in your hand, and when you come to something that bewilders you, put a question mark in the margin and keep going. As you read and reread, you will find yourself erasing question marks: time and life and increasing knowledge will have entered into your reading and eliminated the questions.

Do you feel deadened by overfamiliarity with the Bible? Has it been taught to you, quoted at you, and read from the front of the church in your direction so often and so long that either it or your ears (you don't know which) are worn out? If so, here above all is a place for a new translation, for the unfamiliar way of saying it—perhaps even, in extreme cases, for a mind-freshening excursion into what the Bible has said to other minds, as shown in their imaginative re-creations of it: Roark Bradford's *Of Man Adam*, for instance, or Archibald MacLeish's *J.B.*, or Dorothy Sayers' *Man Born To Be King*. Or if music speaks strongly to you, it might be helpful to focus on some of the great spirituals, or Bach's St. Matthew or St. John Passions, following the words attentively and letting them and their music say what they will to you. This will lead you back to a text that has acquired new life.

Does the Bible seem too far away from you?

Written about patriarchs in a sheepherding culture, about kings involved in imperial tensions, about Babylon, Nineveh, and Tyre, names that have become symbols of forgotten civilizations, what can this book possibly say to you, citizen of a republic, served by the kilowatt-hours that have replaced the slave, your only contact with shepherds coming at the Christmas pageant? The social structures in this old, old library are bewildering; the moral code (when it can be understood at all) is deplorable, with its wholesale slaying of enemies, its rigid taboos and penalties.

What about the story of Cain, for instance? Why the seemingly arbitrary favoring of Abel's offering "of the firstlings of his flock and of the fat thereof"? If the Lord can't be impartial, we'd at least expect Him (who, we assume, shares our ASPCA views) to prefer Cain's offering of grain and fruit. What kind of God is this?

Here is a place for the question mark in the margin—and to accompany it, a perception that this is not the important part of the incident. Surely the story centers on Cain's anger and his murder of his brother.

The Bible is about all the timeless things: that is why it has lasted so long. It is about anger, cruelty, fear, jealousy, pain; and, on the other side of the scales, gentleness, honesty, love, patience, and strength. It can help us to find our way from one scale to the other. It says almost nothing to our outward circumstances and social superficialities; it says everything to our hearts and inner worlds.

Does the Bible seem too close to you? Are you afraid of what it will say in your heart if you let it, afraid that it will expose too much of you to yourself, require that you actually do something about yourself and the life you live? That, in short, it will require repentance of you?

If you really read it, it probably will. But anyone who fears repentance does not understand its nature. Repentance is like that point you reach on a motor trip when you are not sure of the road. You look at the map, and what you feared is true: you're going the wrong way. This may be annoying—but not half so annoying as it would be to continue in the wrong direction and fail to arrive at the place where you want to be. Repentance is no heavy thing; it is the simple process of getting back on the right road.

"I will show you sorrow, and the ending of sorrow," Buddha is reported to have said to his disciples. The total knowledge that the Bible offers is about sorrow—our own sorrow, human sorrow—and its ending through an insight into what Man was meant to be.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

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Why Do We Have

by Louis Cassels

THE VISITING MISSIONARY concluded his talk before the monthly general meeting of the Women of St. Timothy's.

"And now," he said, "I'll try to answer any questions you may have about our mission work in Asia."

There was an awkward silence while everyone waited for someone else to speak up. At last, a woman stood in the back of the parish hall.

"I hope this won't sound stupid," she began hesitantly. "You've told us what we're doing over there. I want to know why we're doing it. Why should Christians send missionaries to people who already have a religion of their own?"

That question troubles many Episcopalians today. It comes up in nearly every discussion of mission work overseas. It certainly isn't "stupid." Many of the world's leading theologians regard it as the most profound question confronting Christians in the modern world.

To answer it, one has to make a choice among three different attitudes toward non-Christian religions.

For Christians Only

One attitude is called "exclusivism." It was widely held in all Christian bodies, including our own Church, during the nineteenth century. Today it appears to have relatively few adherents among Episcopalians, but it continues to be the official doctrine of many evangelical or fundamentalist Protestant groups.

Exclusivists believe that no man can be saved except through conscious faith in Jesus Christ. They recognize

no real values in other religions, and they are convinced that all non-Christians are going to hell, however hard these nonbelievers may try to live uprightly by their own lights.

There is at least one thing to be said for this view: people who hold it usually have a tremendous sense of urgency about proclaiming the Christian gospel to the whole world. Their missionary motivation is simple and explicit: "To save the souls of the heathen before it is too late." It is no accident that fundamentalist denominations pour far more money and manpower into overseas missions, in proportion to their size, than other groups.

However effective this attitude may be in stimulating ardent missionary effort, it has become deeply repellent to many Christians. They feel it is arrogant to claim that Christians have a monopoly on salvation. Looking across the shrinking space barriers of the modern world, they see great spirits like Mahatma Gandhi exemplify the teachings of Christ perhaps more sublimely than any of us who call ourselves His followers. And they remember that Jesus Himself said: "Not everyone who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

Anything Goes

In recoiling from exclusivism, some members of Christian churches have gone to the opposite extreme. Sometimes consciously but usually unconsciously, they have adopted an attitude toward non-Christian religions

which theologians call "relativism" or "syncretism."

The relativist assumes that all religions are pretty much the same, beneath their external trappings. He is likely to say that "it doesn't matter what a man believes, because all religions are merely different pathways to the same goal."

Relativists feel that it is "presumptuous" for Christians to send missionaries abroad. If they support mission programs at all, they want the emphasis placed on providing schools, hospitals, and other humanitarian services, rather than on winning converts.

At its best, the attitude of relativism possesses the virtue of humility. (We say, "at its best," because it is entirely possible to take great pride in being broad-minded.) It guards against two sins into which Christians are wont to fall—self-righteousness and intolerance. It encourages an approach to people of other cultures which is much needed in the world today—an approach based on respect and a genuine desire to understand.

But when relativism has been given its full due, it must be said that this attitude is even less Christian than a harsh exclusivism.

To believe that one religion is as good as another is to deny the basic affirmation of the whole Christian faith: that God has revealed Himself to men, uniquely and supremely, through His Incarnate Son, Jesus Christ.

What the relativist is saying, whether he realizes it or not, is that he doesn't really believe that God has

Missionaries?

"visited and redeemed His people" in the person of Christ. Since Jesus was, in his view, merely a great human teacher, there is no inherent reason why His teachings should be regarded as superior to those of Moses, Mohammed, Buddha, Confucius—or Freud.

A New Attitude

One of the paramount tasks of theology in recent years has been the attempt to define a Christian attitude toward other religions which affirms the uniqueness of Christ without proclaiming the inevitable damnation of all who have not explicitly accepted Him.

The importance of this task is clear from the stature of the theologians who have made major contributions to it. The roll includes Karl Barth, Emil Brunner, Reinhold Niebuhr, William Temple, Paul Tillich, Max Warren, A. C. Bouquet, and Alan Richardson.

These theologians differ on a number of things. But from their joint efforts there has emerged a concept of mission which today commands the support of a substantial majority of the world's leading religious scholars. It is sometimes called "confessionalism," because it is based on a confession, or proclamation, of faith.

The confessionalist Christian believes, with St. Paul, that God has "never left Himself without witness" at any time or in any part of the world. He takes seriously the prologue to St. John's Gospel, which says that the Divine Logos—the "Word of God" which was made flesh in Christ—has

always been present in the world as "the light which lightens every man." For this reason, he has no difficulty in believing that there are genuine spiritual insights and high moral values in all of the great religions through which men have sought to know God. He may even go further and regard other religions as "preparatory revelations."

But he then affirms that in Christ God has revealed Himself fully and finally, in a special, unique, and incomparable way. It is *only* through this revelation that man can apprehend the whole truth about God's redeeming grace. The ultimate word which God spoke to men was clearly not meant to be the private property of those who happen to find themselves within a religion called Christianity. It is, in theologian Tillich's words, a "universal message, valid for all cultures, relevant to all men," the fulfillment of all that is good and true in other religions.

It should be noted that the confessionalist draws a sharp distinction between the Christian *revelation* and the Christian *religion*. While he unhesitatingly asserts the supremacy of the former, because it is God's act, he readily admits the sins and shortcomings of the latter, which is man's imperfect response.

Thus, the confessionalist says, Christians are impelled to missionary endeavor, not in an arrogant spirit of moral superiority, but in the humble role of message-bearers.

They go forth to tell the world, not that they have found God, but that God has found them.

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by Mary Ellen Chase

Saturday's Bread

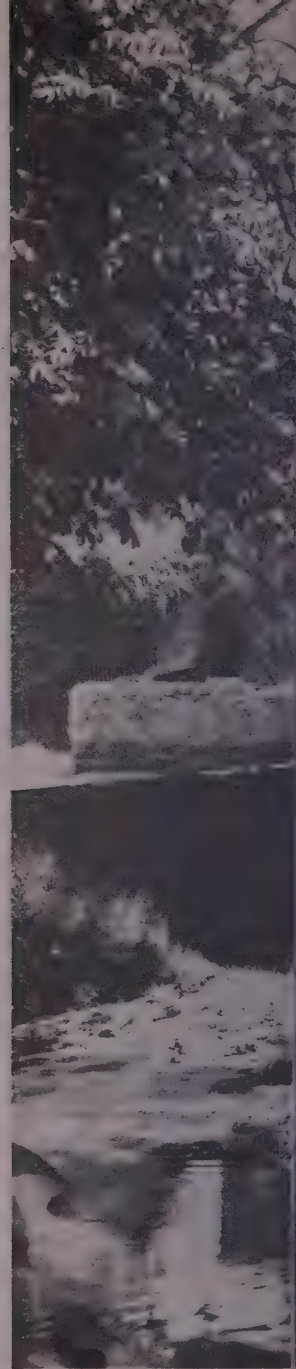
SOME THIRTY YEARS ago, in the days when lorries did not threaten and motors did not terrify even on English country roads, I was walking along one of the most beautiful coastlines in the world. A path winding through the heather of the high moors enticed me by one of those odd promises of something unusual, something not to be missed along its way or at its end; and I decided to yield to a sudden whim and follow it. The promise was generously fulfilled.

After I had walked through the heather and gorse, purple and yellow in the late June sunshine, for perhaps a mile, I came to a tiny village, little more than a cluster of cottages by a swift stream. A small church was there with a Norman doorway and a square gray tower, a church so small that it was almost hidden among the dark, branching yew trees which shadowed its graveyard and stood before its open door.

Because I have been all my life interested in English country churches, their architecture and the long forgotten workmen who laid their stones for a few pence a day to the glory of God and to the holiness of their villages, I went through the ancient doorway and porch, noting that the collection on the preceding Third Sunday in Trinity had been eighteen shillings and sixpence, and into the church itself. The curious thing which impressed me most was neither the extreme smallness of the nave and chancel nor the complete tidiness and order, which suggested the responsible care of all the village women, but, instead, the pleasant smell of freshly baked bread. This delightful smell completely filled the tiny church with a warm homeliness which puzzled me until I saw on the altar ten loaves, five on one side of the cross, five on the other, all in a seemly line and all yielding up their incense to the glory of God. Up to the altar I went, my curiosity almost vanquishing the most hasty of prayers. There they were, brown, crisp, and fragrant, clearly just out of village ovens.

Some footsteps in the porch brought me back from my reverie about bread. I had been think-

ing of bread in pagan temples in Mesopotamia five thousand years ago; of bread placed in Egyptian coffins against the hunger of some Next World; of loaves of shewbread in the Temple at Jerusalem; of the bread which we receive in our quiet hands in the early-morning Communion—bread the symbol of life, old and lost in the centuries, yet new and continually discovered in all its rich meaning, bread pagan, Hebraic, Christian. A village woman was bringing yet another two loaves from *her* oven. She smiled at me.





Waterman's Arms at Bow Bridge, Tuckenhay, Devon

"Why this bread on the altar?" I asked.

"It's Saturday," she said. "Every Saturday morning we bring our loaves here for the vicar's blessing. They stay here until afternoon. Then we all come to fetch them. They do us all well over Sunday with a bit of holiness for the children. We've always brought our Saturday loaves here. Our grandmothers did the same, you see, and all back through many years, perhaps centuries. I couldn't well say how long. It's just one of our old ways in this church and in this village."

Every Sunday morning since that day I have seen again those loaves of bread on that Devonshire altar. It has become an "old way" to me too—one which I shall never forget. Now another generation is, I hope, still doing it in that tiny church—in spite of lorries and motorcycles and all the changed face of the world in which we now live.

That "bit of holiness for the children" has crossed the Atlantic. I never tire of telling about it.



Shepherd to a Flying Flock

One of the 111 Episcopal priests working with U.S. servicemen, the Rev. Alfred Alley ministers to airmen at Scott Air Force base in Illinois.

by Marilyn F. Tate

Episcopalians of Scott Air Force Base gather in this modern chapel on Sunday mornings for Holy Communion. The chapel plays a heavily scheduled part in community life, being used interchangeably by Roman Catholics, Protestants, and Jews for all services of worship.

Of the thirty-five Episcopal clergymen on active duty with the United States Air Force today, none retains more zeal for his calling than Chaplain (Captain) Alfred Leneir Alley.

Born in Richmond, Virginia, he and his younger brother were raised by "an independent, determined, and extremely charitable" mother who was widowed when Alfred was five.

To finance his studies at the College of William and Mary, he did odd jobs as various as window decorating, assisting in a chemical laboratory, soloist at Bruton Parish (where he was to be ordained one day), guide at the church during summer months, and



Chaplain Alley's duties include everything from baptisms to weddings. Here he joins in Holy Matrimony a young couple from nearby St. Louis, Missouri. The cross is replaced by crucifix or a Star of David for similar rites in the Roman Catholic and Jewish faiths.

Chaplain Alley counsels a prisoner about to be released. The Air Force strongly emphasizes retraining and prerelease counseling for these men.

relief switchboard operator for the Rockefeller Restoration Project.

In 1943 he was graduated from Virginia Episcopal Seminary, and in February of that year Father Alley received his first assignment: Episcopal chaplain to students at William and Mary, and vicar of Grace Church at Yorktown, which he now calls home.

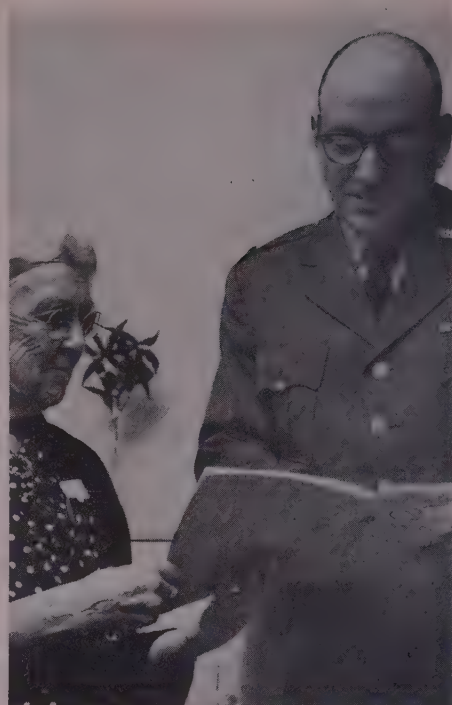
So many male students were entering military service that the Episcopal chaplain's duties on the campus became a part-time job. To keep himself busy he took a part-time position as executive secretary to York County's American Red Cross chapter.

With five large camps or bases in or near Yorktown, Father Alley found





Dressed in surgeon's mask and gown, Chaplain Alley carries the Holy Communion in the pouch around his neck to the isolation ward of base's new hospital. Visiting sick servicemen and their families is a regular facet of his ministry to an otherwise flying flock.



Occasionally his duties carry him outside the base. Here, he visits Miss Tett Haines at a home for the aged.

continued

himself in touch with a fascinating assortment of people—military personnel and their families, the fishermen along the York, and influential community leaders determined to relieve critical need for housing by converting summer cottages into year-round rentals.

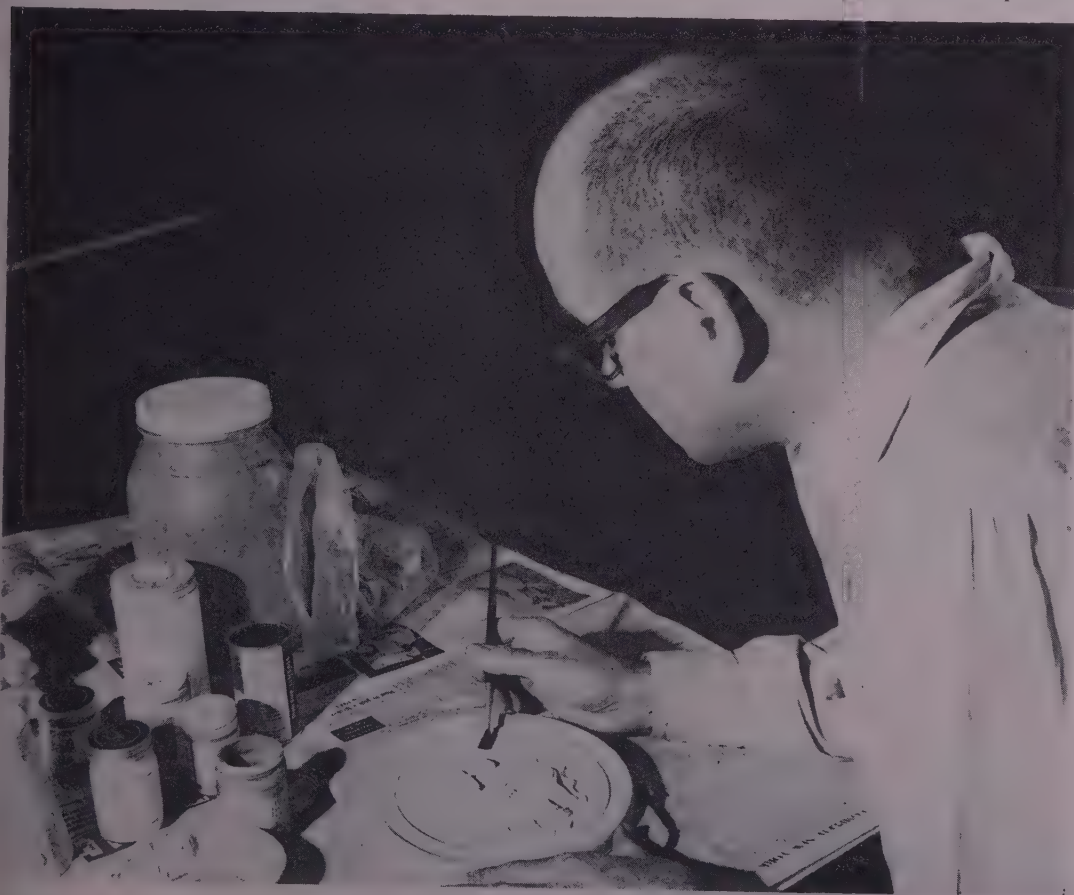
In 1946, he answered a call to Dallas, Texas, where he became chaplain of the Cathedral School for Boys. About a year later, Alfred Alley was made headmaster, and appointed canon to advise the bishop on parochial school affairs. Four priests were so appointed canons, evoking a famous headline in a Dallas newspaper: "Four Episcopal Priests Canonized."

Canon Alley was called to active duty with his Texas Air National Guard unit, destination Japan and Korea, following a nine months' training period at Langley Field, Virginia. During this period, he returned to



Chaplain Alley rehearses the Scott Choral Society, a forty-voice group he organized and conducts.

For relaxation, Chaplain Alley paints a Madonna plaque; he gives one to each child baptized.



An Invitation to Bishops, Deputies and Visitors at General Convention

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SHEPHERD

continued

Dallas and married Miss Margaret Hood King in April of 1951.

Two months later he was shuttling back and forth between Japan and Korea, where the fighter unit was based. The year 1952 saw him back in Texas, assigned to Lackland Air Force Base, outside San Antonio. Here William Alfred Alley II ("Billy") was born in September, 1953.

When Billy was two years old, the Alleys moved to Rhein-Main Air Base for a three-year tour in Germany. There Chaplain Alley resumed the vocal studies he had begun while still a student, concentrating on early oratorio forms and German lieder singing. Often he traveled far into France to provide Episcopal Communion services at American bases.

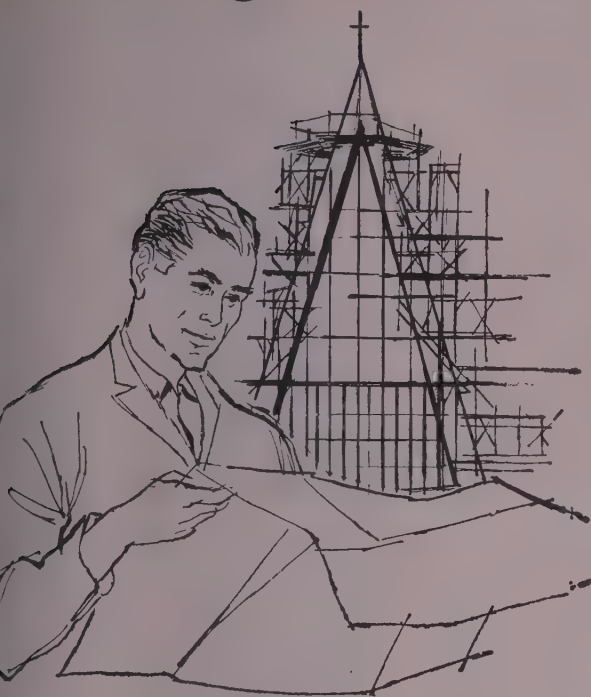
From Germany, the Alleys were sent to Scott Air Force Base near Belleville, Illinois, headquarters of the Military Air Transport Service (MATS). Scott has a large Air Force family housed on the military reservation, numbering approximately one thousand family units and guaranteeing plenty of activity for the air base's seven chaplains. At the writing, these include three Roman Catholics, one Southern Baptist, one Lutheran, one Presbyterian, and one Episcopalian.

Humorous, energetic, gregarious and dedicated, Chaplain Alley magnetizes superiors and subordinates alike with his buzz-saw schedule, contagious zest, and unfailing good results.

Returning from Korea, he made his decision to stay in uniform. "The need for chaplains," he said, "convinced me that we are missionaries in a field where missionaries are needed."

Of the peculiarities connected with the clerical field essentially non- or interdenominational, he says, "I have never had to compromise my faith. Furthermore, by not compromising, I think I have interested people in the Episcopal Church. Having inherited my mother's unwavering determination, I have my heart set on bringing practical and challenging religion into the daily lives of Protestant personnel at Scott Air Force Base, and the next base I am allowed to serve, and the next, I am willing."

Planning To Raise a Roof?



If your parish or mission is starting a building program, here are some facts and figures you should know.

by Thomas LaBar

TEAM SHOVELS, cement mixers, and pneumatic drills resound from Cape Hatteras to Santa Barbara these days as new churches rise across the nation in record-breaking numbers. Never before in U.S. history have so many church buildings been under construction at one time. Last year alone, churches spent for this purpose topped the one-billion-dollar mark, doubling the amount spent in 1954 and quadrupling the sum spent in 1948. Government economists predict the current boom will continue, soaring to even higher heights this year.

The reason for this remarkable growth, according to most experts, is threefold: (1) the population explosion; (2) a renewed interest in religion; and (3) the general affluence of most parts of our economy.

Following the general trend, Episcopalians spent approximately \$52 million on church construction in 1960, a little less than 5 per cent of the total expended by all the religious bodies in the United States. It is safe to assume that this year an even greater number of parishes and missions scattered throughout the Episcopal Church's 104 domestic and over-

seas dioceses and districts are making plans for expansion of existing facilities or construction of new churches, parish halls, or rectories.

If you are a member of one of these groups, where do you begin? What happens between the rough sketch on a piece of paper and the time a new cross stands against the sky? How do you go about raising the funds?

More will be said later about financing your building project, but first you should consider organization.

The core of any successful building program is a building committee made up of members representative of your parish or mission. These men and women must be both determined and flexible, for they will bear the brunt of the long and hard job ahead until that time in the future when the cornerstone is laid.

Once such a committee is formed, you should inform your bishop. Some dioceses have architectural commissions which must clear all parish plans before construction begins. In any case, there often are experts at the diocesan level who can give you invaluable assistance.

Your next step must be a thoughtful

and unhurried survey of the current and future requirements of the communicants and potential communicants of your parish or mission. The needs of both spirit and body, youth and age, families and single persons, must be considered. A new housing development or industry might swell your church roster a few years hence. Zoning laws, off-street parking, building codes, must all be taken into account.

In *Church Buildings and Furnishings*, published by Seabury Press, John W. Stenhouse writes: "Factual information, knowledge of population trends and community developments (as revealed by the expansion plans of utility companies, highway departments, school boards, and developers and builders) are necessary aids for sensible long-range strategic site planning. Urban, state, or regional planning commissions, sanitation districts, and similar agencies are specially valuable resources."

When you are satisfied that you have determined all the requirements your new structure will be asked to fulfill, it is time for the building committee to call in an architect. For some pointers

PLANNING TO RAISE A ROOF? *continued*

on how to work with your architect and what to expect from him, you might write for the *Handbook of Architectural Practice*, published by the American Institute of Architects, 1741 York Ave., N.W., Washington, D.C. This institute will also be happy to recommend qualified architects in your area if you should wish this advice.

Choosing your architect will be one of the most important decisions you will make, for it will be this man who will bring together all the elements your parish needs in a new structure.

In *Architecture and the Church*, published by Seabury Press, Frederick Runn writes that an architect must be first an artist. "This is the prime qualification of an architect," he says. "It would be better to select a man whose office has a fine design tradition and no record of having done church work than to select a man who can submit a long list of mediocre churches that he has designed."

From the same booklet another author, the Rev. Canon Edward N. West, warns building committees not to approach a good architect with their collective mind made up on one architectural style or another. It might be that the style they seek is not adaptable to local climatic conditions, not available in terms of regional building materials, or just not suitable to the community.

Calling for church design that interprets the Christian message as it manifests itself in this time and place, Canon West offers a mild rebuke to those committed to an architectural style of another age and country: "The combination of the piety of the Cambridge Ecclesiologists and the Romanticism of the nineteenth century persuaded most Anglicans that Gothic was their own ancient native expression. The result was that three whole generations of Anglicans grew up assuming that every pinnacle on a Gothic church had been put there for a mystical rather than a practical reason."

When the architect has drawn up the plans and given you an estimate of the cost, you then make a detailed analysis of your parish or mission's financial potential. If it falls too far below the architect's figure, you may have to cut back on your plans, but don't give up important features of your new church too easily.

Recently published statistics show that 51 per cent of all U.S. income tax deductions made for philanthropic purposes went to churches. According to recent studies, the average giving potential of a congregation is approximately three and one-half times its current operating expenses. So don't be discouraged unnecessarily. There is often more "gold in them thar hills"

than some of the parish "sourdoughs" would have you believe.

The actual prospecting for these funds can be done in three ways. The first is the traditional, or "do-it-yourself," method. This is how your grandfather and great-grandfather did it, and it is still a widely used way of raising funds. Theirs was a less complex age, however, with fewer demands on the time and talents of the average parish member. The "do-it-yourself" method is often a hit-or-miss affair unless you happen to have within your parish family at least one individual especially knowledgeable and gifted in such matters.

The second way of proceeding is to request assistance from your diocese or district. Five or six of the larger dioceses have skilled professional fund raisers on their staffs for just such a purpose. One of these men might be able to come into your parish or mission to organize and direct your fund raising campaign.

If no such professional help is available to you from your diocese, a third way may be tried. During the past few years a number of commercial fund-raisers have established themselves throughout the country. Before engaging one of these firms, experts of the Church's National Council recommend a thorough checking of references from other groups with whom they have worked.

It is estimated that these professionals, if reputable and well established

For Further Information

AMERICAN CHURCH BUILDING FUND COMMISSION, Richard P. Kent, Jr., Secretary, 170 Remsen St., Brooklyn 1, N.Y.

THE EPISCOPAL CHURCH FOUNDATION, Robert D. Jordan, Exec. Vice-President, 366 Madison Ave., New York 17, N.Y.

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l obtain from one-fourth to one-
rd more money for a congregation
n the "do-it-yourself" method. The
charged for this service is a flat rate
most cases, but sometimes is a per-
centage of the total funds raised.
One important fact must be noted:
ther diocesan nor commercial help
designed to reduce the participation
the parish members. The experts
l have their hands full with the di-
ction of the drive. The soliciting
st still be done by the parishioners.
After all possible pledges have been
ured from within your parish or
ssion, it is time to negotiate a build-
loan from your local bank, savings
l loan company, or insurance firm.
tional banks, for instance, are per-
ted to lend up to 75 per cent of the
ue of the property on a monthly re-
ment basis over a twenty-year
iod.

Although churches used to have the
putation of being bad risks with
h organizations, churches today
ve come up in the estimation of the
usiness community. Profit-making
ns have found church loans an ex-
cent outlet for funds. An average
rch loan today is paid in full within
per cent of maturity. In other
rds, a fifteen-year loan is, on an
age, paid in full within eight or
e years.

For those who have exhausted every
ilable means on the local level and
need assistance in financing their
ilding project, there are several
rces on the diocesan and national
el where they may turn.

The first place to look is to your
n diocese. Some of the larger and
re populous dioceses have funds set
le to lend or grant outright to help
ard-working parish over the top in
it building program. Over the past
t years thirty-one dioceses have re-
ted \$21,413,985 accumulated as the
ent of capital funds drives for church
ilding and other projects.

The National Council of the Episco-
p. Church and agencies working
cely with it administer five separate
ids and several smaller trusts which
vide financial assistance for church
struction. This could mean you. On
other hand, the desks of fund offi-
s are piled high with applications,

so review your needs carefully before
knocking at one of these doors:

**1) The American Church Build-
ing Fund Commission**—The oldest
of the Episcopal Church's national or-
ganizations devoted to raising and dis-
tributing financial assistance for
church building projects, this fund is
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established parishes over the last mile
of their building projects, either by
direct financing or by refinancing of
indebtedness incurred for such pur-
poses.

Established in 1880 by a resolution
of the General Convention, it has dur-
ing its eighty years of existence served
3,567 parishes and missions with loans
and grants totaling \$8,855,515. Since
World War II the Commission has
dealt almost exclusively with loans in
the continental United States. It is fi-
nanced by popular subscription within
the Church, as well as by interest on
its loans. Operating with \$1,217,696 in
capital, its usual loan ranges from
\$20,000 to \$50,000 for a ten-year pe-
riod. A loan cannot exceed 60 per cent
of the value of the property. Currently
interest is charged at rates of 5 per
cent to 5.75 per cent annually, depend-
ing upon the term of years of the loan.

Qualifying requirements include a
clear title to the property, and a mort-
gage or deed of trust which is a first
lien on the property. Preliminary plans
of your building must be submitted for
approval by the seventeen-member
board of trustees of the Commission
before the loan is granted.

2) The Construction Loan Fund
—Operating as a result of a pledge and
loan agreement between the National
Council of the Episcopal Church and
the Philadelphia National Bank, Phila-
delphia, Pennsylvania, this fund makes
loans for a one-year period to finance
local pledges. Loans are usually not
less than \$10,000 and not more than
\$25,000. Interest is charged at the
prime rate plus 0.5 per cent (approx-
imately 5 per cent at current rates).
Pledges must be deposited with the
bank each month.

If one-third of the principal (plus
interest) is paid in the first year, the
parish has the privilege of renewing
for a second year and, under the same
stipulation, for a third year.

All loans must be underwritten by
the parish's diocese and by the Na-
tional Council, which stand responsible
if the parish should not meet its com-
mitments. In effect since 1954, this
agreement between the bank and the
Church has resulted in thirty-two loans
totaling \$599,322.

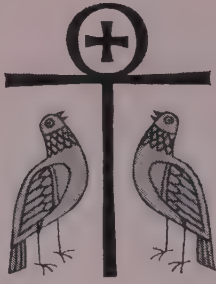
Currently the bank has offered to
make some \$520,000 of loan funds
available, with priority given to areas
of rapid growth, to congregations
ministering to colleges, schools, or
military bases, and to congregations in
dioceses or missionary districts to
which the National Council has made
appropriations the same year.

**3) The Episcopal Church Foun-
dation**—The Rt. Rev. Henry Knox
Sherrill founded this organization in
1949 when he was Presiding Bishop of
the Church. It was Bishop Sherrill's
thought that a great many Episcopal-
ians of above-average income would
like to give more to the Church than
their individual parishes needed.

By actively contacting such persons,
the fund's thirty-one-member board,
made up of leaders in the American
business community, has brought some
four millions into the Church, of which
\$1,979,928 has gone out in loans for
church construction. The remainder
has been used for other than building
purposes. As the loans are repaid, a
revolving fund now nearing \$200,000
has been established. From it the
foundation makes loans from \$10,000
to \$25,000 for a 1 per cent service
charge and no interest, provided the
loan is repaid within a ten-year limit.
Since its conception, the fund has made
one hundred loans in approximately
two-thirds of the dioceses and mission-
ary districts of the Church.

Loans are made only through a
diocese or missionary district, never
directly to parishes or missions. Like
the two funds previously mentioned,
the Episcopal Church Foundation ex-
ists to give a final financial boost to an
established parish building program.
With its less restricting financial re-
quirements, the Foundation is able also
to give aid to newly developed areas
with scant resources.

**4) The National Council Gen-
eral Loan Fund**—Designed to aid
building projects in new or rapidly ex-



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PLANNING TO RAISE A ROOF? *continued*

panding areas when normal credit facilities are unavailable, this fund has been the source of over four million dollars in loans since its origin shortly after World War II. No interest is charged. No security is required. Loans are made for a ten-year period, to be repaid on an annual basis beginning one year and three months after the loan has been made. All applications must bear the signature of a diocesan or missionary bishop. No loans are made directly to parishes or missions.

This fund is primarily for pioneering work within the Church and is not available for financing existing loans. Its history goes back to the old Reconstruction and Advance Fund, which was created to help rebuild three war-torn missionary districts in China. Before much of it could be used, mainland China fell to the Communists.

In 1950, the Reconstruction and Advance Fund balance, consisting of \$1,500,000, was reconstituted into the Emergency Loan Fund which, within one month's time, loaned the entire sum on a revolving basis to twenty-seven dioceses and missionary districts, mostly in the rapidly expanding western part of the country. As the money was repaid, it was loaned again and again.

The present fund was established in 1960 by consolidating the Emergency Loan Fund with other monies available to the National Council. Chief among these is the "Capital Needs" item which now appears in the General Church Program approved by General Convention. In 1961 this item will provide \$750,000, half of which will go to the Overseas Department and half to the Home Department.

Although most of the Overseas Department's \$375,000 for building projects overseas will be allocated in outright grants, 75 per cent of the Home Department's \$375,000 for domestic church construction will be loaned. As these loans are returned, the additional monies will be added to the National Council General Loan Fund, thus allowing it to become increasingly effective in the growth of the Church. As of March, 1961, this fund stood at

\$4,132,000, of which 98 per cent was out on loans ranging from \$1,200 to \$100,000.

5) The United Thank Offering Loan Fund—In the year 1883, the Women of the Church created the United Thank Offering as their special collection for the work of the Church. At their 1958 Triennial Meeting in Miami Beach, Florida, they set aside \$20,000 from their three-year UTO budget of \$3,869,985 to serve as a revolving loan fund designed to aid construction in domestic and overseas missionary districts.

No interest or other charges are made on these building loans. Repayment must not exceed ten years, payments being made each year on the anniversary date of the receipt of the money. All requests must be made through the Home or Overseas Departments by the missionary districts, not by the missions directly. All loans from this fund are made by the National Council's allocations committee. To date the original sum established three years ago has all been put on loan, but at their 1961 Triennial Meeting in Detroit this September, the Women of the Church are expected to set aside additional funds for this purpose.

6) Small Special Trusts—A number of small trust funds established by individuals are administered by the National Council and are available under certain conditions for the construction of church buildings. Three of them are: the Mrs. Anna Mary Murn Trust Fund, under a will of 1891 leaves "income to be used to assist in building church edifices in the western portion of our country." The current assigned value is \$16,837. The Mr. Sarah Lathrop Hunter Trust Fund to help in the "purchase of land and the erection of buildings in the domestic and foreign mission fields." Current assigned value of this fund is \$3,962. Principal and income of the Miss Luna Terrel Trust Fund are designated for "domestic missions sums not exceeding \$500 to aid feeble parishes to build churches and to help worthy, needy ministers." The current assigned value is \$6,549.

A Need Fulfilled...



St. Andrew's Church, Breckenridge, Texas

As the Church grows many similar needs must be met. The resources of the Commission are greatly exceeded by the appeals it receives for help in financing new buildings and expanding existing facilities.

The American Church Building Fund Commission needs Churchwide support. Gifts added to its revolving permanent fund will further the Church's building program throughout the years.

Because of rapid progress, St. Andrew's outgrew the old church which had been in use for twenty-five years. To accommodate the congregation, it became necessary to use a banquet room of the YMCA which meant that the portable altar and other furnishings had to be moved after each service.

A beautiful corner lot in the residential area was purchased and with the help of a loan from the American Church Building Fund Commission to augment the funds raised by the members, the new church was erected.

The loan was repaid four years ahead of schedule, and the Commission was asked for another loan to enlarge the church and construct a new parish house and Church school building. The application was approved and the project accomplished.

Please address all communications to:

AMERICAN CHURCH BUILDING FUND COMMISSION

170 REMSEN STREET

BROOKLYN 1, N.Y.

*The Commission was created by the General Convention
and has served the Episcopal Church exclusively since 1880.*

Why We Are

by Mary and Lawrence Rakestraw

The essay contest for married couples on the topic, "Why We Are Episcopalians," announced in the May issue of THE EPISCOPALIAN, brought forth a response of impressive quality and quantity. We extend our thanks to all who entered, and our warmest commendation for the caliber of the essays submitted to our judges. Every judge commented on what a difficult job the evaluation was. Entries were submitted to the judges anonymously, with a card for numerical rating attached. These ratings, when tabulated, automatically gave us the winning couple.

Lawrence Rakestraw was born in Carson, Washington, January 9, 1912; his wife, the former Mary Watson, in Portland, Oregon, July 30, 1914. They met at Clark College, Vancouver, Washington, and were married in Madison, Wisconsin, on June 27, 1938. Odd jobs, fellowships, and finally work in the Forest Service kept them busy until Dr. Rakestraw's first teaching job in Montana in 1949. For several years they combined winters of teaching with summers in the Forest Service. In 1957 they moved to Houghton, Michigan, where Dr. Rakestraw teaches history and political science at the Michigan College of Mining and Technology. They have two children, James, sixteen, and Nora, fourteen.

The Rakestraws were confirmed together on April 24, 1952, in St. Mark's Church, Havre, Montana.

Dr. and Mrs. Rakestraw flew some five hundred miles from their far-upper Michigan home to Detroit, to spend a week at General Convention as the guests of THE EPISCOPALIAN.

"THERE is something you should know about me," he said to me twenty-three years ago when we were thinking of marriage. "I don't go to church."

"That's fine," I answered, "I don't either."

It was a great relief to both of us. He had been brought up in a thou shalt-not church, and I had been brought up in such a liberal tradition that I was too intelligent to believe any thing. We were quite pleased with ourselves as we were, and that did us for ten years. When the children began to grow, we plotted various Sunday amusements so they wouldn't ask embarrassing questions about church school.

Then came the upset. We had been spending the summer in one of the national forests in the State of Washington, and the children, five and three, had been very much alone for weeks. A distant neighbor invited them to Sunday school, and thinking that this would be fun for them, and expecting a community type service, we consented. The church turned out to be one of the shouting sects, and our children loved it. This rocked us. We began to wonder what our darling would fall for if we left a void which could be filled up with such a completely uncritical emotional appeal. We made them a solemn promise to provide church school as soon as we returned home in the fall.

We chose the Episcopal Church for reasons which now seem trivial or even funny. Since we felt that familiarity with the Elizabethan English of the Bible was a part of an English-speaker's

Episcopalians

child's literary heritage; since we knew that in an Episcopal Church they would meet the Elizabethan language of the Prayer Book as well (though neither of us had even so much as laid hand on a copy); since we lived in a college community engaged in internecine warfare, and no other members that we knew of went to the Episcopal Church; and since we were very sure there would be no shouting in the aisles, we made our choice.

Telling each other that we had grown our lions to the Christians, we did take them to Sunday school, walking through ten- to twenty-degree-below-zero weather, and feeling very virtuous. Then came the day when the parents had to accompany the children to a church service, so that they could receive perfect attendance awards. We literally stumbled into the church, over the kneelers and across people's feet (we were far too upset to notice that there was a side aisle), and the silence and beauty of the place struck home. As we put it later, we were hit on the head by the Book of Common Prayer, and never recovered, thanks be to God.

We struggled in the net for about two years. We were drawn by the peace and quiet of the church, by the simple frankness of the rector, who told us his position on the faculty battle. We were charmed by the lack of "enthusiasm" in the orderly worship of the Prayer Book, and not least of all by the fact that we did not have to leave our brains at the threshold. But I, at last, was still too bright to believe anything. I fought the same ground over and over. Why was I so drawn by a creed that no intelligent person had

believed for years? Then one day when I was reading to the children, I heard the Red Queen say to Alice, "Can't you believe that? When I was your age, I could believe six impossible things before breakfast."

"All right," I said, "I'll try."

Later I realized that St. Paul had said all this for me—about the sense being nonsense, and the other way about. At a review confirmation class I heard it put this way: "If you want to believe it, set it aside for a while, and later, when you examine it again, you will find that your faith has silted in." This was my experience.

My husband did not have the same difficulty. He simply did not want to be drawn into something he could not accept wholeheartedly.

"You are going to belong to that church," he said.

"Never!" I replied, but presently we were in confirmation class together.

Before our confirmation, we had always been searching, and always in the wrong places, for fulfillment and happiness—in marriage, in children, in academic degrees—things worth while in themselves, but incomplete. Now our lives have come into focus; we have a frame, a goal, and an end. When our first object is to be Christian, "things" do not matter so much. We can be cast down but not despair, as St. Paul has told us. We have no particular list of duties; we are committed in all ways. It is the old game of all or nothing at all, and when we miss, we have to try again. And we are continually refreshed with the joy that we were led from the Land of Nod into the Church.



Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

—Matthew 2: 1-2

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The Episcopal Church

FACTS AND FIGURES, 1958, 1959, 1960

for the 50 states and the District of Columbia

	1958	1959	1960
VITAL STATISTICS:			
TOTAL NUMBER OF CLERGY	8,430	8,708	8,938
CLERGY IN PARISH WORK	6,143	6,305	6,520
TOTAL PARISHES AND ORGANIZED MISSIONS	7,011	7,120	7,145
TOTAL UNORGANIZED MISSIONS	556	512	519
LAY READERS	13,340	14,254	15,169
NUMBER OF BAPTIZED MEMBERS	3,126,662	3,200,763	3,269,325
NUMBER OF COMMUNICANTS	1,993,743	2,042,285	2,095,573
TOTAL BAPTISMS	110,065	107,894	105,384
ADULT BAPTISMS	17,768	17,202	16,584
CONFIRMATIONS	111,456	116,663	115,233
RECEIVED	6,542	6,122	6,712
CHURCH SCHOOL: SUNDAY AND RELEASED-TIME	6,346	6,562	6,779
OFFICERS AND TEACHERS	101,429	103,137	104,774
PUPILS	829,624	841,857	858,490
PARISH DAY SCHOOLS	292	313	344
PARISH RECEIPTS:			
FOR PARISH SUPPORT	\$113,415,370	\$ 122,285,564	\$ 131,456,824
FOR SPECIAL PARISH PURPOSES	15,975,524	16,320,495	17,669,948
FOR WORK OUTSIDE PARISH	8,214,237	8,929,760	9,279,829
TOTAL FOR ALL PURPOSES	161,483,084	171,475,013	182,187,599
PARISH EXPENDITURES:			
FOR PARISH PROGRAMS	\$ 97,935,749	\$ 104,943,271	\$ 112,818,847
FOR DIOCESAN AND DISTRICT PROGRAMS	17,346,304	19,006,947	20,650,250
FOR GENERAL CHURCH PROGRAM	5,964,975	6,948,436	7,827,516
CHURCH PROPERTY—Estimated Value:			
PARISH AND MISSION	\$956,604,826	\$1,064,062,184	\$1,180,025,525
DIOCESAN	57,225,992	70,217,704	66,546,367
ENDOWMENTS—Present Market Value:			
FOR DIOCESAN PURPOSES	\$ 46,401,407	\$ 59,966,017	\$ 63,861,666
FOR PARISH PURPOSES	91,422,260	125,479,939	144,389,851
TOTAL FOR ALL PURPOSES	193,875,691	225,511,214	263,871,452

SOURCE: NATIONAL COUNCIL

The Church Overseas

VITAL STATISTICS, 1960



	TOTAL CLERGY	PARISHES, MISSIONS	BAPTIZED PERSONS	COMMUNICANT MEMBERS	BAPTISMS	CONFIRMATIONS
RAZIL:						
Central	27	50	4,345	2,533	219	181
Southern	33	50	19,708	5,520	459	287
Southwestern	23	68	14,232	3,573	309	238
ENTRAL AMERICA	20	35	5,798	2,523	404	240
UBA	32	59	71,765	9,454	2,115	304
OMINICAN REPUBLIC	9	16	2,557	1,040	67	77
UROPEAN CONGREGATIONS	13	7	2,324	1,431	126	94
AITI	32	172	33,290	12,430	1,171	883
BERIA	33	144	9,043	6,159	748	214
EXICO	36	72	5,537	3,340	183	225
PACIFIC ISLANDS	63	49	19,400	12,979	889	864
PANAMA CANAL ZONE	24	39	17,674	5,076	502	367
PHILIPPINES	70	184	45,135	22,661	2,698	1,009
PUERTO RICO	28	26	8,817	3,710	562	336
AIWAN	5	7	1,857	959	159	115
MARGIN ISLANDS	11	4	6,568	2,714	213	107
TOTAL	459	982	268,050	96,102	10,824	5,541



The Church and Our Money

**The Episcopal Church is ready for a major
breakthrough in its life. We Episcopal families
can begin this breakthrough by our actions this fall.**

THIS PAST couple of weeks in Detroit, Michigan, the elected representatives of the Episcopal Church, meeting in General Convention, approved programs of action which will cost more than \$30 million in the next three years. The money will come from you and me as communicant members of the Church.

Each year, usually in the spring and winter, the more than one hundred dioceses and missionary districts of the Episcopal Church hold their conventions and convocations and approve annual programs now totaling more than \$20 millions. The money comes from you and me.

This fall, the more than 7,000 parishes and missions of the Episcopal Church will complete action upon local programs for 1962 totaling more than \$120 millions. And the money will come from the same source—you and me.

The sum total of these actions means three things: (1) the Church, whether on national, regional, or local levels, does a tremendous amount of praying, thinking, planning, and just plain worrying about money; (2) the Church's programs, whether on national, regional, or local levels cost a good deal of money; and (3) you and I are rather important in this area of the Lord's work.

How well are we, the more than two million communicant members of the Episcopal Church, doing in the money department for the Church? On the surface, the picture looks good. We, our relatives, parents, and ancestors have helped make the Episcopal Church in the United States of America a billion-dollar-plus enterprise with huge endowments and a substantial annual income.

To be specific, the total estimated value of our churches, rectories, parish houses, other buildings, land and furnishings was \$1.345 billion in 1960. The present market value of all reported parish and diocesan endowments is \$264 millions, and the total receipts recorded in 1960 by parishes and missions throughout the whole Church were \$184 millions (*see page 26 for more specific figures*). These impressive totals seem quite in order for a religious group most Americans regard as the richest per capita in the world.

But is this picture really so? The figures are real, but the impression these figures give is misleading, to say the least. Anyone who has ever worked on a parish or mission program, served on an Every Member Canvass, attended a

diocesan convention or district convocation, or General Convention, knows the Church is always having money troubles.

A brief recital of our financial woes makes grim listening. We pay our highly trained ordained leadership, on the average, less than truck drivers and bricklayers make. Financial terms we are barely even conscious of our Church-related colleges and our seminaries. We have the smallest overseas mission force—some 250 persons—of any major Christian church in the world, and we have turned many of our missionary bishops into errand boys begging for funds to do incredible jobs with paltry pennies.

When we get into mission, parish, district, diocesan, or national program planning, the first action we take is to decide where we can cut our askings. Despite the fact that we probably *are* the richest church in the world, we are preconditioned to the failure of our best-laid programs year after year after year on *all* levels of the Church's operations. It is almost as if we Episcopalians were mortally afraid of having our reach exceed our grasp in the setting of plans to further the Lord's work.

What can be done about this seemingly paradoxical, perennially hopeless situation? Some observations are called for.

1. If we of the Church really believed in the idea of stewardship, the Church would never again have to be concerned with lack of money. If we really believed that all that we have belongs to God, and that we should return a reasonable share to Him through the Church, the result would be miraculous. We of the Church would be spending most of our time planning how to use all of the money, and how to obtain it.

For example, the U.S. Department of Commerce reports recently that the average wage in American industry is \$94.24 per week, or almost \$5,000 a year. If this "average" industrial worker tithed his income, he would be giving almost \$500 a year to the Church. Even on half a biblical tithe, or proportionate giving based on 5 per cent of income, the worker would still be giving some \$250 a year to the Church, or around \$5 a week. How many Episcopalians, regardless of employment or income, give between \$250 and \$500 a year to the Church? The best estimate is less than one out of ten.

If we are not yet ready to accept stewardship as God's way for us in the management of the talents He gave us, then we must look for less simple and practical guides.

The mission of the Church is vital everywhere—on local, regional, national, and world levels. No human being can say that a dollar spent in the home parish is more important than a dollar spent overseas, or in the diocese. The important consideration is *balance*. Are we sharing in enough of the Lord's work *outside* our own community in comparison to that which we undertake inside our own parish?

We must get away from giving to a budget. Most of us automatically equate *program* and *budget* in any consideration of the Church's work. The budget *is* the program, the figure. At Every Member Canvass time, we find out that the parish budget for 1962 is \$15,000, for example. Of this, \$4,000 is supposed to come from pledges. Since there are about a hundred families in the parish, that makes my share about \$150. And that comes to about \$3 a week. So I'll make my pledge for \$3 a week. In most cases, none of us has a clear idea of the program which this money will support in our own community, much less in the diocese, nationally, or overseas. If we did, we might discover that \$3 a week is a mighty miserable share in advancing the cause of Christ in 1962.

The key to the immediate financial problems of the Church is not the share fixed by formula to be imposed on the diocese and parish, nor the traditional share fixed by budget upon the parish giver (see No. 4). The key is the basic unit which makes up the Episcopal Church—the family, whether it be Martha and Fred and their three children, or Mother and Dad, or Aunt Sara who lives in the tight little apartment on Maple Street. Each of these three units is a family. Each attends church. Each is asked to give a portion of God's gifts regularly to the work of the Church in the world.

EACH of the some one million families like these in the Episcopal Church can be reached with the message and meaning of stewardship, the Church's perennial financial problem would cease to be.

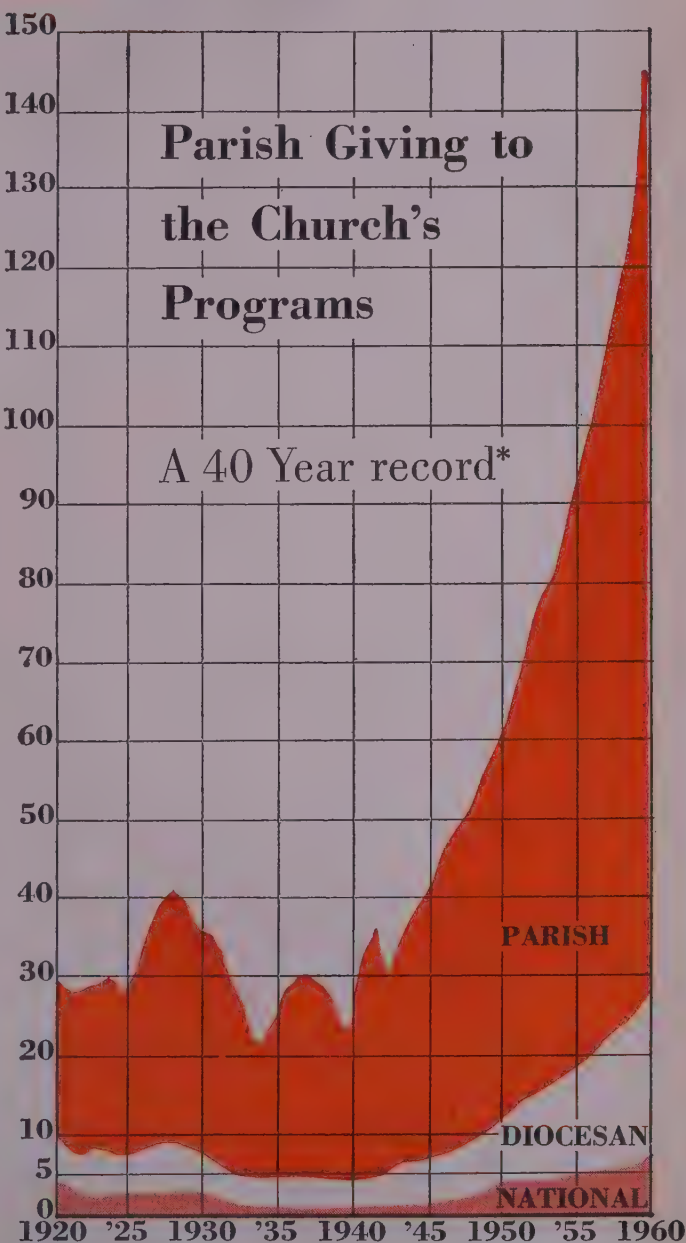
If each of these million or so families can be reached with the vision of what the Church *could* do and, in some cases, *is* doing in the world, or, in other words, see the Church's program in blueprint and action, short-range financial problems would cease to be.

And if a beginning could be made with each of these families not yet aware of stewardship and program, many of the Church's current concerns would be met with dramatic suddenness and startling results.

Let us go back to the average U.S. industrial worker making approximately \$5,000 a year. Since he probably receives most of his income from wages, it would be safe to assume that the total income for his own family is at least \$5,000. According to the U.S. Department of Commerce, median

The Church and Our Money

Millions of Dollars



*These figures do not include funds for buildings.

SOURCES: Journals of General Convention; Dept. of Finance, National Council

THE CHURCH AND OUR MONEY

continued

family income in the United States today is \$5,600; average family income, \$6,900.

Suppose, for example, that this family with an income of \$5,000 a year decided to give half a biblical tithe, or 5 per cent, to the work of the Church each year—a not unreasonable decision. The exact figure would be \$250, or, expressed in terms of a pledge to the family's home parish, \$5 a week for fifty weeks, with two or three weeks away from the home parish on vacation.

According to the Church's General Division of Research and Field Study, there are at least one million Episcopal families in the United States today, including the three basic kinds of units headed by Martha and Fred, Mother and Dad, and Aunt Sara. There are no specific figures on the average or median incomes of Episcopal family units, but it is safe to assume that both average and median incomes are at least \$5,000 a year.

Suppose, for example, that each of these million families now in the Episcopal Church would be willing to give at least a \$5 bill a week to their home parish. Obviously, Aunt Sara, who may be getting along on Social Security and a small pension, might not be able to give \$5 a week. Just as obviously, ten of thousands of Episcopal families are now giving considerably more than \$5 a week, and will continue to do so. *The key family is the one which has never yet considered that this \$5-a-week gift might be the place to start giving financially to the Church.*

At the Detroit General Convention, there has been considerable discussion of what is known as "50-50 Giving." There will be considerable discussion of 50-50 Giving in dioceses and parishes this fall and in the months and years to come. The basic idea behind 50-50 Giving is *balance* (see No. 3, above). Are we sharing in enough of the Lord's work *outside* our own communities in comparison to that which we do within the home parish?

In 50-50 Giving, the home parish would use one-half of the gifts it receives for its own local program, and one-half for the Church's work in diocese, nation, and world.

The diocese, in turn, would use one-half of its income for its own regional program, and one-half for the Church's work in nation and world through the General Church Program voted by the General Convention.

Thus, eventually, each dollar given to the program of the Episcopal Church would be shared as follows: 50 cents to home parish; 25 cents to diocese; 25 cents to General Church Program voted by General Convention.

A few parishes and dioceses are already engaged in 50-50 Giving. Others are working toward full participation. Let us look at what could happen if \$5 a week giving by families were combined with 50-50 Giving.

What would happen if each of the million families in the Episcopal Church decided it would use the \$5 a week figure as a *starting minimum* for 1962? And if each parish would move towards 50-50 Giving by using \$3 of each weekly \$5 for the parish program, and the remaining \$2 for the work of the Church inside the parish?

The \$2 for work outside the parish would be shared 50-50 by diocese and General Church Program, \$1 going to the diocese and \$1 to the Church's work in nation and world. And then in turn, 50-50 Giving would be applied to the General Church Program, with half going for domestic concerns, and half for our work overseas.

Based on *regular gifts from living sources alone through parish pledges*, the expectation for 1962 would be:

1) for parish current and special programs	\$150,000,000
2) for diocesan programs	\$ 50,000,000
3) for General Church Program	
U.S.A.	\$ 25,000,000
Overseas	\$ 25,000,000
Total	\$250,000,000

How does this total compare with funds the Episcopal Church is now receiving? According to official 1960 figures, Episcopal parishes and missions within the United States received *from all sources for all purposes* the sum of \$182,187,599 last year. Of this amount, less than \$100 million came from regular family giving. And of this total, only some \$141 million was given for parish, diocesan, and General Church programs; the balance was primarily for parish buildings and other capital additions.

Of more than \$141 million spent by U. S. parishes last year, the largest portion, some \$113 million, went for parish current operating expenses and special programs. Over \$20 million was given to diocesan programs, and almost \$8 million went to the General Church Program for 1960.

With \$5 a week giving by families and a modified 50-50 Giving plan, the greatest increases in 1962 program funds would come at diocesan and national levels. But at the same time funds available for parish programs would increase by 25 per cent, from \$120,000,000 to \$150,000,000. Many parishes would be pleased to consider this kind of increase.

Funds for diocesan and General Church work would increase dramatically; in the dioceses, from \$20 to \$30 millions, and for the General Program, from \$8 to \$12 millions. This kind of increase has been anticipated through the 50-50 Giving idea. Certainly the record of Episcopal family giving to parish, diocesan and national programs over the past forty years, *summarized graphically on page 29*, indicates that this is long overdue.

The Episcopal family is the key to a breakthrough heretofore undreamed of in our Church. And this breakthrough can begin this fall. If we Episcopalians believe that we can begin to share our God with His gifts to us with 100 per cent on the practical basis of at least \$5 per week per family, the programs we have talked and dreamed and prayed about for four decades can become possible.

We will have to pledge and plan as never before. But is this too much of a challenge to us? Are we afraid to pledge this much for the Kingdom of God, for the Risen Christ who gives Himself for us?

If not, God help us, one and all.



the EPISCOPALIAN

• The official organ of the Episcopal Church in the Missionary District of San Joaquin • The Rt. Rev. Sumner Walters, S.T.D., Bishop • Publication Office: Emmett St., Bristol, Connecticut • Editorial office: 1617 N. Hunter St., Stockton, California.

OCTOBER, 1961

District Survey

Yes, we're on our way rejoicing, after completing the first step in our District Survey, a non-fund-raising, exclusively fact-finding endeavor. But the rejoicing came after serious question-asking, a time in which we were learning to look at ourselves as a community of God, the San Joaquin Episcopal Community of God, in which we were learning that the briefing had just begun the work of examining our District selves microscopically and macroscopically.

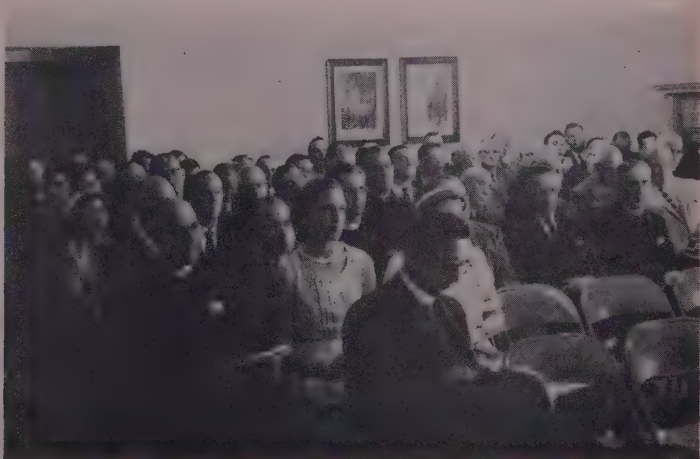
One man evoked much of both our levity and our earnestness, our "briefer," the Rev. John D. McCarty of the General Division of Field Study and Research. But he in turn came at the earnest request of the Survey Director, our Bishop. The briefing will be built up into the dimensions of a direction-giving guidepost for us under the



ABOVE: *Associate Directors, County Commissioners, Parish Chairmen, Following Luncheon at Cedar Lanes, Fresno, June 3rd.*

able associate directorship of the Rev. Max L. Drake, Rector of the Mission of the Good Shepherd, Reedley.

And what of the rest of us, the Episcopalians in San Joaquin? First, we are grateful to those who, by their leadership, made the briefing session possible. Second we are grateful to those, priests and laymen, who took the first step in the briefing. Third, we show this gratitude by doing whatever is needed to move this Survey toward its accurate, directive completion.

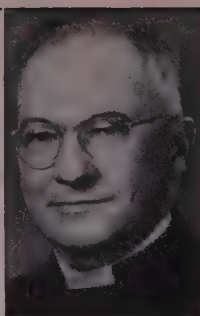


ABOVE: *The Survey Leaders from the District in training session in the Fireside Room of St. James' Cathedral.*

LEFT: *The Rev. John D. McCarty, Associate Director, the General Division Of Field Study And Research, the National Council, conducting the training for the Survey Leaders.*

The Bishop's Page

Sumner Walters



The Household of God

GENERAL CONVENTION is the family reunion of our branch of the Universal Church in this country. St. Paul said, We are of the household of God (EPH. 2, for Oct. 28, Prayer Book p. 255).

Representing a major division of "the fellowship of the friendship of Christ" General Convention meets for the purpose of reporting our whole work as a national Church, for making binding decisions as to policies and finance by the democratically delegated authority of the House of Bishops and the House of Deputies, for electing missionary bishops and for amending our canons (laws) to meet present requirements.

St. Paul also calls us "fellow citizens with the saints . . . built upon the foundation of the apostles and prophets." In San Joaquin our two greatest builders and apostles were the Rev. D. O. Kelly who in the 19th century founded a dozen of our churches and, from 1911 to 1944, Bishop Louis C. Sanford. Under the providence of God, most of our presently strongest congregations were started by one or the other of these faithful servants of God.

We expect and pray that the people

of San Joaquin will always be resolved to carry forward, more and more firmly, God's work, which has been established or which needs to be initiated, with these things in mind:

1. To bring Christ into the lives of more tens of thousands of the non-Church majority of California.
2. To inspire our membership to be better Christians in practice.
3. To make the Church more actively the servant of all people, regardless of race or place.
4. To do the best possible service for our children and youth, that they may be converted Christians, faithful to our Lord.

Jesus said, In my Father's house are many abiding places (St. John 14.) So there are many households of God, some in Communion with the Episcopal Church, some not, which are surely acceptable and valid in the sight of God. Let us give "true and laudable service" to our own household, thanking God for the love and fellowship of all Christian people, Catholic and Protestant, throughout the whole world.

PRAYER for ALL MISSIONARIES

WE PRAY THEE, Lord, for all who minister in thy Name in thy Church throughout all the world. In time of weakness strengthen them, in trial uphold them, and in perplexity direct them. Increase in them the spirit of power and love, and of a sound mind, that they may diligently preach thy Word, and set forth thy glory, to the building up of thy Church and the salvation of souls; that so the nations may become thine inheritance, and the uttermost parts of the earth thy possession; through Jesus Christ our Lord. AMEN.

District Calendar

OCTOBER

- 3 *First United Thank Offering, 1889*
- 8 *A.M. Bishop at St. Timothy's*
P.M. Bishop at Lone Pine
- 14 *Consecration of Phillips Brooks, 1891*
- 15 *A.M. Bishop at Arvin*
P.M. Bishop at Ridgecrest
- 16 *First American Prayer Book, 1789. Founding of the Woman's Auxiliary, 1871*
- 22 *A.M. Bishop at Avenal*
P.M. Bishop at Lemoore
- 28 *Stanley found Livingstone at Ujiji, Africa 1871*
- 29 *A.M. Bishop at Oakdale*
P.M. Bishop at Twain Harte

Bishop's Diary

JULY

- 1-23 *Millwood, Va.*
- 2 *Christ Church: preached*
- 17-18 *Trenton, N.J. & Yardley, Pa.*
- 27 *Stockton*
- 28 *Camp San Joaquin*

✠ Memorial ✠

The name of Miss Byna Williams has been placed in the Book of Remembrance and a gift has been made in loving memory of her by her sister, Miss Maude E. Williams.

May light perpetual shine upon her.

MEMORIAL GIFTS of any amount may be sent to the Bishop for the permanent Endowment Fund. Names of donors and of those remembered are entered in the large **BOOK OF REMEMBRANCE**.



Terminous, Summer Service Project: The Bishop with young people from Hawaii, S. Dakota, Kansas, Oklahoma, Nebraska, New Jersey, and California.

TREASURER'S CONFERENCE

July 16-18, 1961

For several years there has been a growing awareness in the District office that the treasurers of the individual parishes and missions needed help in their work of keeping the church accounts—that dedication is not a substitute for knowledge. Last year an attempt was made to help them at special deanery meetings in which their problems were discussed and proper procedures were explained. The meetings were very helpful to those who attended. However, they were not well attended, and a single afternoon proved to be too short a time to cover all the necessary ground properly.

This year, advantage was taken of our facilities at Camp San Joaquin to arrange a conference lasting from Friday night to Sunday noon, with the District paying all expenses except transportation. In all, those present spent some twelve to fourteen hours absorbing the information presented, and discussing common and individual problems. Time was found, also, for

relaxation, fellowship and enjoyment of the excellent food.

Several hours were spent in learning about the insurance coverage provided by the blanket policies carried by the District. Mr. Robert Newell, of the District insurance committee, told us in general terms of the various coverages, and the procedures to be used in making claims. A question and answer period brought out how special coverages could be obtained, and cleared up many points affecting individual churches.

It should be noted here that an inventory of the contents of each parish and mission should be made and filed with Mr. Newell. In case of fire, or other disaster, the presence of an up-to-date inventory in his hands could secure payment for many destroyed items which would otherwise be overlooked. All items should be priced at current replacement value.

Most of the study session was spent in covering the keeping of church ac-

counts, the proper use of the Parish Cash Book, and the duties and limits of responsibility of the treasurer. A session of this kind is invaluable to a new treasurer; it is also very helpful to those who have been doing the work for some time. It emphasizes the differences between church bookkeeping and usual business office bookkeeping. Since the quotas for Church Program and District Administration are based on the Annual Report each treasurer must file each January, it is of the utmost importance to both the individual church and the District that accounts be kept accurately and accounting methods be uniform for all parishes and missions.

It was agreed by all of those attending that the meeting had been very valuable, and it was asked that the Bishop arrange for one next year.

Those who were present wish to take this opportunity to urge the other two-thirds of the treasurers of the District to attend next year.



Camp San Joaquin, Junior High Camp, July 8-15, 1961, at Sequoia National Forest

Episcopal Church Women of San Joaquin

ALTAR With your cooperation we would like to establish a "Trading Post," in these pages. You may give directly or use the District Altar Guild chairman, Mrs. John Williamson, 1120 W. Laurel, Visalia. Here is a good beginning. . . . Mrs. Williamson has on hand stoles of all colors. The Church of the Saviour in Hanford have a white dossal they wish to give. St. Francis in Turlock have a white, red, and green stole, to give. Any mission in need of these items are welcome to contact the names mentioned, or the D.A.G. Chairman.

Another service that the D.A.G. is willing to perform is that of instruction to new missions. You may call the following women and they will be willing to help you and serve you. Northern Deanery: Mrs. Virginia Alberg, St. John's Church, in Stockton. Central Deaconery: Mrs. Beth Simpson, St. Columbus' Church, Fresno. Southern Deanery: Mrs. John Williamson, St. Paul's Church, in Visalia.

DEVOTIONS A very excellent devotional program is being sponsored by the women of St. Matthew's Church in San Andreas, an intercessary prayer group of about fifteen women has been organized to pray for daily a constantly changing list of people. This is not particularly a new idea, but many of our

churches should become aware of them and their effectiveness.

EDUCATIONAL The women of Trinity Church, Medera, recently had a very enlightening evening. They invited their Negro friends from the neighboring churches to visit them and to discuss racial relations. It turned out that the evening was not long enough, and they had to make another date for the near future.

If you wish to become more familiar with the work open to women in the church, you are welcome to contact any of the following people, they in turn will visit you during one of your guild meetings, and talk about the work they do. Mrs. Leonard Knutson, President of the Executive Board, Mrs. Ruth Harris, Missionary and College Worker in Stockton, and Sister Anne Harrison, Church Army Missionary, in Woodlake.

WAYS AND MEANS The women of St. Mary's in Manteca wish to pass this idea on to any who might be interested. . . . They worked with all of the business men in town and organized a Business Men's Fair, which has since turned into an annual fair in the community. Space was sold to each store, to show what they had to sell. St. Mary's furnished the hall, decorations, and hostesses, and refreshments, the business men furnished prizes and

door prizes. Prices were set according to the space the business man required to show his ware. Many of the women had small booths selling knick knacks and baked goods. A very nice profit was realized for all concerned.

SERVICE Many of the women in the different churches have been sending in similar letters concerning the young people in the church, here is an example. The young people of St. Peter's Church in Arvin were organized and put to work (which they loved doing) beautifying the church and cleaning it. They did such jobs as washing windows, and the jobs that are not done regularly. The older people of the church found it gratifying to see the young people take such an active interest in the physical care of their church.

SISTER ANNE HARRISON

Church Army Missionary

STEWARDSHIP CONFERENCE REPORT

held July 21-23, 1961

Camp San Joaquin

Huntington "Hunt" Hanchett presiding.

This was a most rewarding session for all who attended. I suppose it is always painful when one is forced to think, and certainly at times during this conference our thoughts were literally painfully dragged from us. In the end, we all had a clearer view of what stewardship is and particularly what 100% Christian Stewardship is and means to us who would be Christians.

The basis of Christian Stewardship starts with the realization that all that we are and all that we have comes from God. God gave us life, love and the world. Good has a plan, for you and me. We will be in tune with this divine plan if we try to be good Christians.

Jesus did not compromise. He spoke of all of us. Our lives should be spent as Christians while we are carrying on our worldly lives. To live in a material world is Christian. We need not become monks or Priests, but we must carry on our daily lives as Christians.

Being a Christian means accepting the responsibilities of being a Christian. We must know the teachings of the church and apply it to ourselves. The church demands that we think in-

continued on next page



E.C.W. meeting at St. Matthias, Oakdale

San Joaquin's 1961 Church School Offerings

	Christmas	Lenten	B.T.O.
Arvin, St. Peter's			\$ 13.85
Avenal, St. Thomas'	\$ 5.29	\$ 6.13	1.52
Bakersfield, St. Luke's		64.20	
Bakersfield, St. Paul's		155.24	21.78
Bishop, St. Timothy's	113.18	149.45	8.87
Coalinga, St. Philip's	7.01	13.37	5.49
Corcoran, Epiphany	89.68	27.83	7.37
DeLano, Mission of the Redeemer		31.12	3.34
Fresno, St. Columba's		88.60	31.43
Fresno, St. James' Cathedral	42.50	483.15	50.00
Fresno, St. Mary's		27.15	9.05
Hanford, Church of the Saviour	14.94	43.20	4.35
Lemoore, Christ Church	5.46	10.76	6.96
Lindsay, St. James'	23.16	55.64	2.27
Lodi, St. John's		80.97	
Lone Pine, Trinity Memorial	19.55	18.06	10.38
Los Banos, St. Alban's	25.00	49.52	12.85
Madera, Trinity	12.58	60.25	4.00
Manteca, St. Mary's			
Mendota, All Saints'		74.89	
Merced, St. Luke's			
Modesto, St. Paul's			
Oakdale, St. Matthias'	63.30	54.63	5.45
Porterville, St. John's		25.00	3.44
Reedley, Good Shepherd		23.45	14.83
Ridgecrest, St. Michael's	49.93	43.37	
Rosamond, Holy Cross		5.50	8.77
San Andreas, St. Matthew's		26.57	
Sonora, St. James'		36.80	7.33
Selma, St. Luke's	4.77		
Shafter, St. Mark's		15.00	3.57
Stockton, St. Anne's	36.65	79.05	13.04
Stockton, St. John's		83.79	
Stockton, St. Stephen's	20.57	25.42	10.76
Taft, St. Andrew's	8.60	11.59	5.00
Terminous, Emmanuel			
Tracy, St. Mark's	15.00	30.25	1.65
Tulare, St. John's	1.60	37.46	
Turlock, St. Francis'			
Visalia, St. Paul's		86.18	16.75
Woodlake, St. Clement's		9.03	
Totals	\$558.77	\$2,032.42	\$284.10

Stewardship Report, cont.

telligently and then try to follow these teachings.

As one expands his thinking on the above, it becomes increasingly apparent that money, which most of us think about immediately when the word stewardship is mentioned, is at once relegated to its proper place and is no longer a problem. Unfortunately most of us think first of money and thus never really understand Christian Stewardship.

To live our lives in a 100% Christian manner obviously is not easy. At first blush, it might seem so impossible

that we would be discouraged from trying. It is here that the real crux lies. It is our attitude that is important. We must each ask, "What does God want me to do?" If your answer frightens you, remember that the real crux is trying. In the final analysis, Stewardship is tied to being a Christian and to be a Christian, one must accept the responsibilities. This was perhaps best summed by one of the conference members in the following quotation:

"Be ye not overly concerned with the sins of the fruit. Be ye truly concerned with the sins of the root."

PETER MARSHALL

Audio-Visual Conference

A ten-day institute on Audio-Visual Communication was attended by the District Consultant of Christian Education, Miss Helen Wagstaff, and by the Chairman for Audio-Visual Education, the Rev. Roger Strem. Meetings were held in the new buildings of the Church Divinity School of the Pacific, Berkeley. Some of the latest films were studied. Two leaders were present as well as the Christian Education professor of the Divinity School. They were the Executive Director of Audio-Visual Division of the National Council of the Episcopal Church, the Rev. John Harrell, and the Chairman of Leadership Training, the Rev. Henry Myers. Dr. Max Pearse, of C. D. S. P., gave several of the lectures.

Members studying at the institute included twenty District and Diocesan officers from the western sees, Oregon, Eastern Oregon, Northern California, San Joaquin, Los Angeles, and Olympia. One priest attended from Mississippi.

A typical day began with the Holy Communion at 7:30 in the seminary chapel. After breakfast a reading hour was allowed for perusal of standard and new texts on the subjects for the day. At ten A.M. the first class began. Notes on the proceedings were made by a designated student each day so that the rest were free to ponder the lectures. The morning seminars were two hours long. The afternoons had two parts. One was called creative arts, demonstrating hand crafts and arts that help to bring out the talents of young and old. In the other part of the afternoon, several projects were underway. The most useful of these was the taking and editing of pictures to make an 8mm ten minute film for the use of St. Margaret's House at General Convention this fall.

Evenings were begun with a two hour preview period in which various types of films, flat pictures and sound tapes were used. Of course discussions continued into the later evening.

The impact of the institute will be built into training meetings already being set up for Teachers and Superintendents of the church schools of the District.

Parish News



St. Paul's, Bakersfield—Photo . . . Readers for the EYC service of Feast of Lights. Left to right: Rebecca Maddux, Don Ferguson, Maureen Bailey, Julia Blair. Becky Maddux was ill at the time of the service and her place was taken by Marty McCullen.

St. James', Fresno

• TWO MORE worship services have been added to the schedule of services held weekly at the Cathedral in Fresno.

A Holy Communion service is held on Thursday mornings at 6:45 for the benefit of communicants who work and are unable to attend the service held at 10:30 in conjunction with the prayer and healing service.

The second September addition was the Sunday evening Vespers service conducted by the lay readers at St. James'.

The eight licensed readers at the Cathedral will alternate in conducting the 7 P.M. evening prayer service for the congregation.

It is hoped that these new services will add greater opportunities of worship for members of the Cathedral parish.

The Women of St. James' Cathedral invite one and all to their first GIFT FAIR.

This pre-holiday affair will be held on Friday and Saturday, November 17 and 18, in Sanford Hall.

There will be numerous gift items on display that may be purchased for Christmas presents. They will vary from fancy and decorative handwork and needlework to delicious and tasty homemade delicacies as well as beautiful and gay Christmas decorations.

Dinner will be served on Friday night and luncheon on Saturday.

If you are in the Fresno area on November 17 or 18, plan to stop by the Cathedral at 4147 E. Dakota at the corner of Cedar Avenue.



St. James', Lindsay—Vacation Bible School, 3rd and 4th Grades with their marionettes. Left to right: Greg Todd, John Palmer, David Anderson, Mike Loudon, Rory Moore, Ann King, Judy Shindoo, Steve King, Rich Burr.

St. Matthias', Oakdale

• THE EYC of St. Matthias' Church, Oakdale, met regularly during the summer months. Many times following Evening Prayer they were invited for a swim in one of the private pools in the area. We are glad to report that the need for additional hymnals has been filled by these young people who donated 25 large harmony type hymnals for the pews of St. Matthias.

Autumn activities in St. Matthias' Parish began with a reception for The Rev. and Mrs. Richard Henry and family in the garden of the Knox Newell home. The affair, sponsored by the whole church, was under the direction of Mrs. Newell, who was assisted by co-chairman Mrs. Lawrence Gilbert.

The first fall meeting of the ECW was held in the evening of Sept. 26 at the home of chairman, Mrs. Lawrence Gilbert. The Rev. Richard Henry addressed the group as our new minister. Mrs. Pimley displayed sample dresses and kits which will be collected on World Community Day.

St. Michael's, Ridgecrest

• THE MAYBE SEWS (a Thursday morning knitting, sewing, etc. group) put aside their handwork at their regular weekly meeting for an inspiring lecture and demonstration by Mrs. Pam Jacobsen on the art of drying flowers. The results were flowers with a garden fresh look which will last for years. The Sewers hope to use their new found knowledge for bazaar items.

The annual parish picnic was held in July at the Valley Wells Recreation Area in Trona.

Following the Bishop and other visiting clergy, acolytes and choir members of St. Mark's church, Shafter, process around the church reciting the litany, at dedication services for the new St. Mark's building held recently in Shafter.



*At the "Orchid Tea" ...
Girls' Friendly Society,
St. Matthias',
Oakdale.*

*Installation of 1961 officers, Women of St. Paul's, Bakersfield.
Left to right: Mrs. Dean Van Zant, corresponding secretary; Mrs. David Evans, second vice-president; Mrs. H. F. Carson, treasurer; Mrs. Clark Surbeck, president; Mrs. Ray Blair, first vice-president; the Rev. Victor R. Hatfield, rector.*



DIRECTORY OF SAN JOAQUIN

The Rt. Rev. Sumner Walters, M.A., S.T.M., S.T.D., *Bishop*
President, Province of the Pacific

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The Rev. Ralph W. Jeffs, *Southern* The Rev. R. M. Harvey, *Eastern*

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Mrs. Leonard Knutson, *President*, Mrs. Sumner Walters, *Honorary President*
Mrs. Leonard Knutson, *Secretary-Treasurer, Province of the Pacific*

Laymen's Work: H. Henry Meday

ARVIN, St. Peter's, Hill and Grapevine, Tel. SPring 4-2795, Box 625, the Rev. W. B. Chinn.

ATWATER, St. George's Mission, Ivers & Alcorn Chapel, Fruitland & Winton, J. M. Sanders, lay reader, EL 8-2570.

AVENAL, St. Thomas', 7th & San Joaquin.

BAKERSFIELD, St. Paul's, 2216 17th St., Tel. FAirview 5-5875, the Rev. Victor R. Hatfield, rector, 2433 Alder, the Rev. Harry Leigh-Pink, assistant, 3016 Sunset Ave.

St. Luke's, 2671 Mt. Vernon Ave., the Rev. Gordon C. Ashbee, vicar, 2900 St. Mary's.

BISHOP, St. Timothy's, Keough and Hobson Sts., Tel. 9861, the Rev. J. F. Putney, vicar.

CAMP SAN JOAQUIN, Chapel of the Transfiguration, Sequoia National Forest. Asst. Supt., Bert Taylor, 650 Vassar Ave., Fresno 4.

COALINGA, St. Philip's, Coalinga and Monroe, Box 212. Tel. WELls 5-1288, the Rev. George G. Swanson, rector.

CORCORAN, Mission of the Epiphany, Hannah & Dairy Aves., the Rev. R. L. Swanson, vicar, Box 552, 1012 Letts Ave., WYman 2-3517.

DELANO, Mission of the Redeemer, 1725 11th Ave., Tel. 3356, the Rev. Gordon Scovell.

EXETER Mission, the Rev. V. M. Rivera, priest-in-charge.

FRESNO, St. James' Cathedral, 4147 E. Dakota at Cedar, Tel. BA 2-3721, the Very Rev. H. B. Lee, dean, 623 W. Michigan, the Rev. Canon Harold B. Thelin, 4566 E. Fedora; the Rev. R. Bruce Kirkwood, curate, 2023 E. Ashcroft.

St. Columba's Church, 5073 Palm Avenue, Tel. BA 9-4343, the Rev. George R. Turney, rector.

St. Mary's Mission, 5004 E. Lewis Ave., Tel. CLinton 1-7732, the Rev. Wayne Parker, vicar.

HANFORD, Church of the Saviour, 11th and Douty, Tel. LUDlow 4-7706. Box 417, the Rev. John J. Hancock, rector, 1631 N. Harris.

LEMOORE, Christ Church Mission, Alpha Club, the Rev. M. F. Davis, minister, Box 215, Tel. WALnut 4-5067.

LINDSAY, St. James', Hermosa & Orange, Tel. 2-3712, the Rev. B. Stanley Moore, vicar, 546 E. Hermosa.

LODI, St. John the Baptist's, Locust & Lee, Tel. ENdicott 9-4620, the Rev. John T. Raymond, rector, 1200 Locust St.

LONE PINE, Trinity Memorial, Locust and Lakeview, Box 116, Tel. 4791, the Rev. R. F. Slocum, vicar.

LOS BANOS, St. Alban's Mission, Illinois and West L., Tel. 2812, the Rev. W. M. Clarke, Jr., rector, 1526 4th St.

MADERA, Trinity, 224 N. A. St., Tel. ORchard 4-8040, the Rev. W. L. Richmond, rector, 533 E. Central Ave., Box 1168, the Rev. Canon Chester C. Hill, rector emeritus, 318 E. 4th St.

MANTECA, St. Mary's Mission, Cottage and Louise Aves.; Capt. Francis Wilkinson, C.A., 452 Cowell Ave., Tel. TA 3-3665.

MARIPOSA, St. Andrew's Mission, American Legion Hall, the Rev. J. D. Livingston, priest-in-charge. Box 210, Star Rte. WO 6-3445.

MENDOTA, All Saints', 1616 P St., the Rev. G. R. Turney, priest-in-charge.

MERCED, St. Luke's, 2030 M St., Tel. RANDolph 2-1888, the Rev. Jack D. Livingston, rector, Box 681.

Castle AFB, Chaplain N. F. Lang, Th.D., Capt. USAF, 1555 Redwood Ave., Atwater, Tel. GR 7-0747.

MODESTO, St. Paul's, the Rev. C. W. Williams, rector, 1707 I St., Tel. LAm-bert 2-1265.

OAKDALE, St. Matthias', 1st Ave. and F St., Box 637, the Rev. R. A. Henry, minister, Tel. VICTORIA 7-2983.

PORTERVILLE, St. John's, Thurman & D, Tel. SUNset 4-6080 (office), the Rev. John Atkinson, rector.

REEDLEY, Good Shepherd, Box 203, Tel. MElrose 8-2424, the Rev. Max L. Drake, rector.

RIDGECREST, St. Michael's Mission, Drummond Dr. and Sanders Ave., Tel. 8-3516, the Rev. Robert M. Harvey, vicar, 200 Drummond Dr., Ridgecrest, Tel. 8-3511.

ROSAMOND, Holy Cross Mission, 2872 Diamond, cor. Locust.

SAN ANDREAS, St. Matthew's Mission, Tel. SK 4-3639, the Rev. Edward E. Murphy, III, vicar, Oak Street, Hillmont.

SELMA, St. Luke's Mission, the Rev. M. L. Drake, priest-in-charge, Lutheran Church, 2131 Stillman St., TW 6-2706, Reedley, ME 8-2424.

SHAFTER, St. Mark's Mission, the Rev. Edward L. Key, vicar, Beech and State Sts., Pioneer 6-6457.

SONORA, St. James', the Rev. R. J. Lintner, rector, Tel. JEFFerson 2-7644, Box 575.

STOCKTON, St. Anne's Church, 1020 Lincoln Rd., Tel. GR 7-0747, the Rev. J. C. Caley, rector.

St. John the Evangelist's, the Rev. Peter N. A. Barker, rector, El Dorado & Miner, Tel. HO 6-6916.

The Rev. Bertram E. Simmons, Chaplain, State Hospital, Tel. GR 7-0785.

St. Stephen's Mission, Plymouth & Del Rio, Tel. HOWard 5-8888, the Rev. Laurence S. Mann, vicar, 3005 Country Club Blvd.

TAFT, St. Andrew's, the Rev. H. Lester Ma-ther, rector, 703 Fifth St., Tel. 5-2378.

TERMINOUS, Emmanuel Chapel, Mrs. Ruth Harris, 465 N. Central, Stockton.

TRACY, St. Mark's Mission, 415 West Emerson St., the Rev. Roger L. Strem, vicar, 1423 Wilson Ave., Tel. TErminAl 5-5788.

TULARE, St. John's, 1505 E. Prosperity Ave., Box 217, Tel. MU 6-3487, the Rev. Ralph W. Jeffs, vicar, 776 E. San Joaquin St.

TURLOCK, St. Francis', Pioneer and E. Main, Tel. MErcury 2-0788, the Rev. Gerald A. Skillicorn, rector, 1424 Canal Drive.

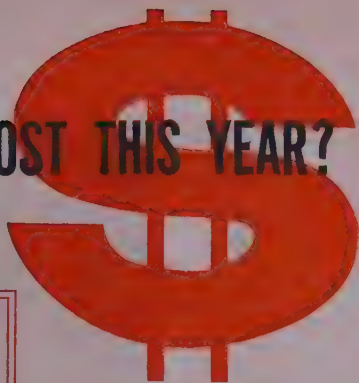
TWAIN HARTE, Mission of St. Michael and all Angels, Tel. JU 6-3509, the Rev. A. G. MacDonald, vicar, Box 606.

WOODLAKE, St. Clement's Mission, the Rev. V. M. Rivera, Visalia.

VISALIA, St. Paul's, Hall & Center Sts., Tel. REwood 4-5725, the Rev. V. M. Rivera, rector, 1435 W. Oak, the Rev. J. M. Wilcox, assistant rector, 1110 W. Center.

CANONICALLY RESIDENT NONPAROCHIAL:
The Rev. Canon W. L. Caswell, D.D., Box 357, Patterson. The Rev. F. E. Stillwell, 701 Maitland Dr., Bakersfield. The Rev. C. M. Brandon, R 1 Box 107A, Terra Bella, the Rev. H. L. Wilson, Berkeley.

WHAT DOES THE CHURCH'S PROGRAM COST THIS YEAR?



Home Department	\$2,255,912.00	\$.2348
Overseas Department	3,574,174.00	.3719
Christian Education Department	502,446.00	.0523
Christian Social Relations	227,650.00	.0237
Promotion Department	430,941.00	.0448
Finance Department	200,300.00	.0209
General Division of Women's Work	80,933.00	.0084
General Division of Laymen's Work	61,723.00	.0064
General Division of Research and Field Study	91,693.00	.0095
Administration Costs	659,750.00	.0687
World Relief and Interchurch Aid	373,522.00	.0389
Capital Needs	750,000.00	.0780
Miscellaneous	400,775.00	.0417
	\$9,609,819.00	\$1.0000

\$.2348 Home Department

The Church's Mission to the people of the United States is to a people who have come from everywhere: American Indians, immigrant people from Europe; Negroes, Asiatics, Mexicans, and Puerto Ricans. The gathered people dwell anywhere in the United States and in every imaginable combination. There are also many whose special need claims the Church's concern and service. The Home Department's primary responsibility, to help the bishop and his people the more effectively to minister to all people in His name, is carried out through its several Divisions; Domestic Missions and Church Extension; College Work which sparks the Church's ministry on 772 college campuses; Armed Forces Division which provides help of many kinds for the more than 100 priests who serve as full time chaplains in the Armed Services; Ministries and Church Vocation. All this requires nearly one-quarter of every dollar contributed to the General Church Budget.



\$.3719 Overseas Department

Nearly three-eighths of every budget dollar is spent in strategic areas overseas. The Program provides for aid to 32 dioceses and missionary districts in 27 nations and U. S. territories. While some of these are dioceses of sister Anglican Churches in need of special help, 15 are missionary districts of the American Church. The heaviest overseas commitment of the Church is in Latin America. From Mexico through Central America into Colombia and Ecuador, in Caribbean islands and in Brazil, the Church ministers in English, Spanish, French, Portuguese, and Japanese. In the Far East, the Philippines receive the largest amount allocated to any overseas field. Here long-established work continues, while St. Andrew's Theological Seminary makes an increasing contribution to the ministry of the Philippine Episcopal Church and of the Philippine Independent Church. Three other overseas fields deserve mention: Alaska and Honolulu, the two newest States, and Liberia, the only African country where the Anglican Communion is entirely represented by the American Church; together these three receive roughly one-third the amount allocated to Latin America.



Christian Education Department \$.0523

The Department of Christian Education through all its Divisions and Units reflects the Church's growing concern about the nature of its ministry in the world. Whereas the nurturing of people in the life of a parish and mission has been for years at the core of the Department's work, this nurture is now matched by an equal concern for preparing and training the laity in carrying out the Mission of the Church. This theme dominated many of the diocesan and regional clergy conferences conducted during the year under the Department's Advance Adult Education Program. It also was found at the base of the Adult Division's extensive co-operation with other Departments and General Divisions of the National Council in a growing total National Council outreach to the adult laity of the Church. During this triennium, the Department operated within an organization structure which grew out of a survey by a professional management consulting firm. Three main areas of responsibility co-ordinate all work of the Department: Program development, editorial and production, and field services. This program requires less than 5¼ cents of every budget dollar.

Christian Social Relations \$.0237

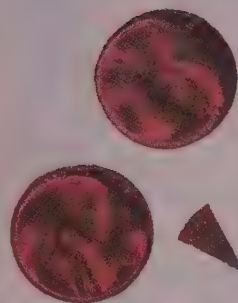
To give leadership in meeting the explosive problems accentuated by the jet age — intergroup relations, civil rights, alcohol problems, capital punishment, aging — the Church allots about two cents of every dollar to the work of the Department of Christian Social Relations. The Department's program is concerned with the business for which the whole Church exists: the bringing of Christ's saving power to a lost world. The Department is both an educational and a service department. The Gospel answers the question, *Why?* The Department attempts to answer the question, *How?* With expanding population and a jet-aged pace of living, man's problems are becoming intensified. Through four Divisions, Health and Welfare, Christian Citizenship, Urban-Industrial Church Work, and World Relief and Interchurch Aid, the Department of Christian Social Relations provides leadership to the whole Church.

Promotion Department \$.0448

The Promotion Department seeks to tell the Church's story to both the church and the unchurched through all modern means of communication to reach the modern community. These include radio and television; audio visual aids; the printed word — publications, press releases; and speakers. While the Promotion Department tells the Church's story on a large, nationwide scale through its press and radio and television media, it also makes available for the local church promotional materials such as posters, filmstrips, and canvass materials, and helps the local church develop its own promotion program. For the parish remains the pulse of the program. Here potential energy becomes kinetic, here ideas become action. About 4½ cents of the budget dollar are expended by the Promotion Department.

\$.0209 Finance Department

The two cents in every budget dollar which pays the cost of the Department of Finance provides for the administration of a large financial operation. Receipts in the past year totaled thirteen million dollars and disbursements thirteen and a half, of which nine millions roughly were for approved budgetary items and the balance special items of all kinds including capital grants. The Department maintains four thousand active accounts and annually issues 35,000 checks and 9,000 receipts. It handles a trust fund of some \$30,000,000 made up of more than 700 individual trusts. In addition to the mammoth task of maintaining all these accounts, machine operations are used where practicable and call for skilled operators. There is a continual process of internal audit, and a travelling auditor is assigned to assist the treasurers in the overseas districts, each of which has its own banking facilities and its own problems of foreign exchange.



\$.0084 General Division of Women's Work

The General Division of Women's Work has a dual responsibility: In relation to the total General Church Program, to represent the interests of the women of the Church both in development and in interpretation and realization of it; and to continue to provide leadership for those aspects of program which are historically the special province of the women, the Triennial Meeting, the Supply Work and the United Thank Offering. In the increasing emphasis on the task of the laity in the Mission of the Church, there has been co-operation with other elements of the National Council to assure adequate representation and participation of Churchwomen in whatever is planned with this objective in view. Less than one cent per dollar is allotted to this work.



\$.0064 General Division of Laymen's Work

The General Division of Laymen's Work has concentrated on the ministry of the layman in his daily life. This has meant a constant stress on conferences for the training and stimulation of leaders. Publications, personal consultations, and correspondence make it possible to assist laymen trying to handle their individual responsibilities in the life of the Church. The increasing appreciation for the Layreaders' Sermon Service, in places without clerical leadership, is evidenced by its present weekly publication of more than four thousand, reaching lay-readers in the Armed Forces and overseas, as well as at home.



\$.0095 General Division of Research & Field Study

The General Division of Research and Field Study provides the Church with a highly professional research service. The General Division has conducted objective surveys of many dioceses and missionary districts, both at home and overseas, which have enabled these jurisdictions to discover where they were and in which direction they were and should be going. Diocesan surveys do not constitute the entire responsibility of this Division; its staff may be called upon to assist in any project requiring expertness in such fields as sociology, population trends, and statistics. The small budget consumes less than one cent of each budget dollar.





Administration Costs \$.0687

The cost of administration is that part of the total budget which cannot be allocated to any one department of the National Council. To start at the top, it provides for the offices of the Presiding Bishop (whose salary is paid by the General Convention) and the Secretary of the National Council. Then it spreads out rapidly to pay salaries to those who fill orders for materials and handle the voluminous out-going mail, to porters, elevator operators, cleaning women and telephone operators. Provision for staff pensions, in existence for many years, and payment for Social Security benefits which will supplement them, take nearly one cent out of every budget dollar. Telephones, telegrams, postage, office furniture, and supplies are unexciting but essential.



World Relief & Interchurch Aid \$.0389

The Church's participation in a program of World Relief and Interchurch Aid is not fully represented by the amount of slightly under four cents out of every budget dollar. Voluntary contributions to the Presiding Bishop's Fund for World Relief are added to the budgetary provision; in the calendar year 1960 these gifts amounted to more than \$171,000. Allocation of the combined funds is made by the Presiding Bishop's Committee on World Relief and Interchurch Aid, and their administration is handled by a similarly named Division of the Department of Christian Social Relations. The program includes services to refugees and immigrants, relief in areas afflicted by disaster or by chronic dire poverty, assistance to Anglican Churches overseas, Old Catholic and various Eastern Orthodox Churches.



Capital Needs \$.0780

The General Convention of 1958, in adopting a budget which contained an item for capital needs, took a giant step forward. "In world history," said the Joint Committee on Program and Budget, "this is an age of population growth and shifts. New cities, with their hospitals, schools and universities are accordingly founded. The Church's mandate to reach both the churches and the unchurched requires her to grow at least as rapidly as the population around her. This calls for a steady, reliable, and continuing capital development. The present budget recognizes that this should not be left to special appeals or the uncertainty of gifts but made a regular part of our investment in our Father's business." Less than one cent out of every dollar provides capital grants.

Miscellaneous \$.0417

About one and a quarter cents in every budget dollar assists agencies and institutions closely affiliated with the Church: Three training centers for women, Brent House for foreign students in Chicago, the Girls' Friendly Society, Church Periodical Club and Church Army. Just under one cent is used for the support of *The Episcopalian* during its period of experimental development as a national church magazine, as authorized by General Convention in 1958. Church participation in interdenominational agencies such as the World and National Councils of Churches, costs one cent in every dollar. The balance is scattered among a number of small items including travel of members of the National Council and expenses connected with the Convocation of American Churches in Europe.





WHY THEY CAME

Six persons tell how they found God. Their home:
Japan; their persuasion: Anglican; the time: now.

ACT II

THE CAST

Mr. Izeki	<i>A priest</i>
Michiko Kuritani	<i>A schoolgirl</i>
Tadashi Takenaka	<i>A schoolboy</i>
Sueko Ishiyama	<i>A schoolgirl</i>
Hayato Endo	<i>An apprentice</i>
Mrs. Aoba	<i>A mother</i>
Samuel Fukushima	<i>A printer</i>

Synopsis:

Mr. Izeki, rector of St. Simon's Church, Osaka, has asked the members of his confirmation class to come prepared to share the experiences that led each to God. Last month Michiko Kuritani, schoolgirl, and Tadashi Takenaka, schoolboy, related their stories. This month others in the group tell their personal histories.

Sueko Ishiyama

Sueko Ishiyama stood up gracefully, pushing her chair back. She bowed and began to speak.

"My name is Elizabeth Sueko Ishiyama," she said, and Mr. Izeki thought, as he looked at her, what a

good advertisement she was for her mother's training. Mr. Ishiyama was one of the wealthiest men in the congregation. A third-generation Christian, he had married a girl of good family who had been received as a catechumen before she was married.

Sueko was the youngest of six children. The boys had gone to the best government schools, and from there had gone to college. The girls had attended the Christian school, as their father was more concerned with their behavior than their scholastic ability. His sisters had all gone to a Christian school in Tokyo and there had absorbed the Christian culture, and he wanted his daughters to be like them.

The older girls had become interested in the gospel while at school, and had been baptized, but Mrs. Ishiyama, although she appreciated the work of the school, was not influenced by them at all. Sueko was much younger than her sisters, and just as she entered the Christian school, at thirteen, her oldest brother, Ken, got married.

Several girls had been proposed before Mrs. Ishiyama found any to meet her requirements. At last a Tokyo girl of suitable family and upbringing was suggested, and as she sounded eminently suitable, her picture and description were given to Kenjiro. He liked the sound of her and agreed to meet her. She, on her part, saw his

picture and heard his family history and agreed to meet him. They met in the house of a mutual friend in the presence of their mothers. After a few minutes of general conversation, the young couple were allowed to go for a short walk by themselves in the nearby park.

Sachiko Kaneta was slight and not too tall, which was a good thing as Kenjiro was short. She was good-looking and quiet in manner, and did not talk much, but she was a good listener and assented to most of what he said. In this way he found out that she liked skiing and was a keen photographer, and she discovered that he liked modern music and owned a movie camera.

As they neared the house, Sachiko rather shyly said, "I became a catechumen while I was at school in Tokyo, so I can be baptized before I am married if you tell my people that you wish this." Kenjiro was taken aback and said, "But I am not baptized," and then, as he saw her consternation, he added, "Father is a Christian and so are two of my sisters. I suppose that's what made you think that I was. I've never had time to study the question."

Sachiko looked sad and puzzled; at last she said, "I've refused to see several people who were proposed because I did want to marry a Christian. I was so happy because I thought you

WHY THEY CAME

continued

were one. Would you object to my being baptized, later on I mean?" "Of course not," he answered. "My sisters are Christians, and my brothers and I have often thought we ought to do something about it ourselves, but we have never had time."

So the matter was dropped and they returned to the group. When they parted, they each told their parents that they were agreeable to the match, and so things were arranged accordingly.

Sachiko made friends with the older Ishiyama girls at once, and so on Sunday it was natural for her to go to church with them. After the service was over, the eldest Ishiyama girl introduced Sachiko to Mr. Izeki and said, "Miss Kaneta would love to be married in church. She was received as a catechumen while at school in Tokyo, and she studied quite a lot after that, only her parents forbade her being baptized. Ken isn't baptized either." Mr. Izeki smiled and replied, "We'll have to see what can be done about that. Will your father be at home this afternoon?" "Yes," they answered.

That afternoon it was all settled. Ken would be asked to take instruction, and if he did so, both would be baptized and received into the church the day before their wedding.

Sachiko's parents had no objection at all to this arrangement. When they had refused permission for her baptism, it had been for fear that they would not be able to find her a suitable husband if she was known to be a Christian. Now if her fiancé's people approved, all was well, and a church wedding was much more beautiful and impressive than one in a hotel. So that is what happened. Mrs. Ishiyama, coming to the church for the wedding, was reminded of her own promise to study the Bible, so when Mr. Izeki called at the house to prepare the young couple for confirmation, Mrs. Ishiyama listened, too, and insisted that Sueko come as well.

It wasn't long before the whole family was baptized, and Mr. Ishiyama, who had for so long been content to give a subscription to the church at Christmas and Easter, found himself

involved in attending services and taking an active part in church affairs.

While Mr. Izeki was going over these facts in his mind, Sueko spoke.

"My father and grandfather are Christians, but our family didn't go to church much. When my sisters went to the Christian school, they started to come to services, and then I came with them at Christmas and Easter. It wasn't until my eldest brother, Ken, got married that I really became interested in Jesus Christ. My sister-in-law wanted to have a Christian home and so she and Ken were baptized before they were married. They lived with us, and Sachiko was always urging me to go to Sunday school and church. She made me join the Girls' Friendly Society and gave me things to take to the G.F.S. stall when we had a bazaar.

"I love being a member of the G.F.S. and helping to clean the church every Saturday. We always have fun then," she added in an aside, "even when there are no refreshments. I do like the singing we have after the cleaning is done and the Bible study that Mr. Izeki takes when he is at home.

"After a bit, my mother and I were baptized together, and soon Mother was confirmed, but Mr. Izeki said that

folding her hands in her lap, and looked at them for a few minutes before she raised her eyes to Mr. Izeki's face.

Mr. Izeki smiled and nodded at Endo San, who got up, bowed, and began to speak.

Hayato Endo

"My name is Hayato Endo, and I will soon be Peter," he said. "I am eighteen years old and sometimes I wonder if Peter is a really good name for me, as I feel more like water than a rock. I was born and brought up in a small town in Kyushu. I had two brothers and three sisters, all younger than I. We lived in a house on a river bank near the bottom of a hill. Usually there was very little water in this river, and so we used to paddle in it and play with our neighbor's children on the steppingstones.

"One summer we had a lot of rain, and then one day there was a typhoon warning. The rain and wind were bad, but we all set off for school. I went up the hill to the junior high school, and my brother and sisters went across the river to the primary school. Soon after I got to my classroom there was a cloudburst and the rain poured down as if from a hundred million buckets. We sat and watched it. After a little while the rain became less and finally it stopped altogether. This was soon after midday and we were all told to go home.

"A group of us set off down the hill. Everywhere there were trees blown down and tiles off roofs, and then, suddenly, as we turned the corner near the bottom of the hill, we stopped. I can still remember the unbelievable sight. *My house was not there.* When I had left home, my father, a railway man, was asleep upstairs and my mother, with the baby on her back had waved to me and the others. But now, only a few hours later, the house was gone. Where there had been four or five houses beside the river, only one remained, and the water was in it to about five feet.

"This house belonged to Mrs. Hira and she had three small children of her own and a step-daughter. I wondered if she had escaped, or what had happened, and so I called out. A child



I was not ready, so I had to wait. I am glad I did because I didn't know things very well then.

"I am a very poor Christian. Every time I do anything good, it is because someone else has led and taught me. Now I hope that when the Holy Spirit comes to me at confirmation, He will lead me into all truth." She paused and took a long breath. "I am sorry to have spoken so long about myself, please forgive me and please pray for me in the future."

She bowed and sat down slowly,

voice answered me, 'Niichan [elder brother], we are here in the house.'

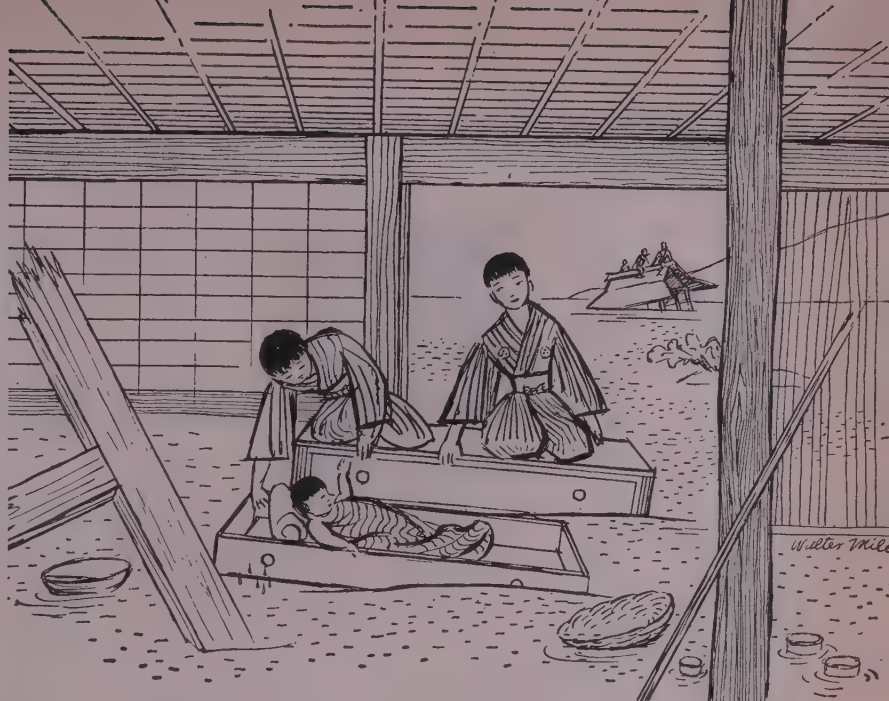
"It wasn't long before we got them out, with the help of a man standing nearby. The three little boys—Taro, aged five, Jiro, aged three, and Shiro, the baby—had all taken refuge on top of a chest of drawers.

"How did you get there?" I asked, 'and where is your mother?' Taro clung tightly to one hand and Jiro held my other; the man was carrying the baby. 'Mother went to school to fetch Neichan [elder sister],' Taro said. 'She said, "Don't be frightened, Taro, God will take care of you," but I was scared when the water started to come in, so I made Jiro kneel down and put his hands together, and we prayed, "God, please help us."

"Then I remembered the story we had last week in Sunday school about Baby Moses, so I pulled out one of the drawers from Mother's chest of drawers and Jiro helped me to put Shiro inside. Then we two climbed onto the top of it. The water floated Shiro up to us and we grabbed him out of the drawer. We had to empty everything out of the drawer,' he added, 'do you think Mother will scold us? Where is she? I want her.' 'I don't know,' I said, and then fearing that Jiro was going to cry, and seeing Taro's lip quivering, I said, 'I am sure she will soon be here.'

"The man who had helped us told me to take the children back to my school. He said that all the bridges were washed away, and so it might be some time before their mother could get across. He also added that the primary school had been blown down. He wrote our names and the details of our families in a small book, and sent us all back up the hill.

"I took the three little boys back with me, and the others from the junior high school helped me to amuse them, but it was getting dark before Mrs. Hirai joined us with Hanako San. I was so happy to see her, and so were the little boys. Taro and Jiro rushed up to her and told her all that had happened, while I stood watching them. When Taro had finished, she said, 'You see, Jesus did take care of you. Did you say thank you?' 'No, I didn't,' answered Taro, and at once they all knelt and prayed together. After this Mrs.



"The water floated Shiro up to us"

Hirai thanked me and asked me about my family. She looked grave when I said that I had not seen or heard anything of them since I bid them goodbye that morning, and after a little thought, said that if I would look after the four children, she would go and see if she could get some news, and also see if she could get us something to eat, for by that time we were very hungry.

"We stayed in the school for three days; then my uncle came and took me away with him. All my family had perished in the storm. Father must have died in his sleep, and mother and the baby were drowned when the house was washed away. The others were lost on their way from school when the bridge collapsed. The funeral over, I went to my uncle's house in the depths of the country. I was sorry to say goodbye to Mrs. Hirai and the children, but she promised she would not forget me, and would write.

"The summer before I left school I heard my uncle and aunt discussing what I should do when I finished my time of compulsory education. My aunt favoured sending me to a factory in Osaka where I would earn enough to send home to them. My heart sank, because I'd hoped to get a chance to go on with my education, even if it was only at night school.

"I was feeling very blue when I got

the customary summer greeting-card from Mrs. Hirai, so I just wrote and told her everything. She did not answer my letter, but a week later my uncle received a letter from her. After reading it, he called a family conclave, and then told me what had happened. Mrs. Hirai had written to say that an acquaintance of hers in Osaka needed a boy to work in his office. The boy would be given food and clothes in return for his services, and it might be possible for him to go to night school. Her friend was a dentist. My relatives had decided that they would accept this offer, so if I did well at school, there was a chance that I would be able to go on to higher education. You can imagine how thankful I was.

"As soon as I graduated from junior high school I came from the village by train and boat across the strait to Osaka. Everything was very strange. I left the ferryboat early in the morning and took a tram to the central station, where I had to change to a bus. It was just the rush hour and I found myself caught in the middle of a huge crowd of people, one person in a million. I felt, as never before, my insignificance, and I think that for the second time in my life I felt alone and really terrified." He paused a bit diffidently, and then went on.

"I caught my bus all right, and it brought me quite close to the dentist's

WHY THEY CAME

continued

house. Just as I got close to the entrance, the door opened and a girl came out to sweep and water the roadway in front of the office. She looked at me, smiled, and said, 'Are you Endo San?' I said yes. 'Good morning,' she answered, 'come right in, you are welcome.' And to my surprise she was right. I was welcome. An orphan boy, with no relatives able to pull strings, I was made as welcome as if I had been the nephew of the master.

"My first visit to church was on Christmas Eve. We all came to the candle service, and then walked down the street with our candles alight, singing as we went. We stopped outside two hospitals and were joined by some of the nurses, while others opened the ward windows so that all the patients could hear and join us. Finally, we went to the bishop's house. He came out and joined us, and then gave us tea and biscuits. The group was a very jolly one, and I thought how nice it would be to be really one of them.

"I had learnt quite a bit about what being a Christian meant from watching my master and from hearing him talk to Christian patients, and from his mother. Sometimes she would call me, if we were not very busy in the mornings, and get me to read the Bible to her.

"Then when the Crusade began we were all given tickets. I went to hear the preacher, and he explained about God being our Father, and told everyone who wanted to be a member of the family to come forward. And suddenly I felt that if God was my Father, I'd never be alone in the world again, so I went forward.

"I still don't know everything, but I hope that Jesus will come into my heart when I am baptized on Sunday, and that I will become a real Peter. There isn't much that I can do for the Church, but I hope sometime when I am older I may be able to help.

"My story has been very long, because as I look back I see how God started to lead me from the time I helped Taro, and he taught me that God did answer prayer. Then Mrs. Hirai showed me thankfulness and con-

tinuing kindness. I should never have learnt about Jesus Christ if I had not come to Osaka. So every day I say thank you to God."

He bowed, pulled out his chair and sat down.

Mrs. Aoba

Mrs. Aoba now rose. She bowed to them all, and then opened her hymn-book. "I'd like us to sing my daughter's favorite hymn," she said. "It is 'Jerusalem the Golden.'" The others all opened their books, and led by Mr. Izeki, they sang the hymn she had chosen.

"Thank you," said Mrs. Aoba. "I asked you to sing that hymn because I shall be speaking about my daughter. I had three children: one son, Koji, and two daughters, Mitsue and Midori. Midori was very gifted. Everyone loved her at school, and all her teachers praised her and expected her to go far.

"Midori adored her brother, and so when Koji started to come to church, she came with him. He attended the



services for some time, but neither his father nor I took much notice of it, or of her going with him.

"Then one day I heard them arguing, and I knew that Midori was angry with her brother for something, and when he made her cry, I scolded him. It seemed that he had joined the church that Sunday without telling her he was going to do so. I didn't know what it all meant, of course, but I scolded him again for making her cry.

"At once he turned on me. 'Are you willing for Midori to become a Christian?' he asked. 'Do you want her to separate herself from you, and never go to the shrine, or worship at your God shelf?' I couldn't answer that one, so he went on. 'Midori likes to be my shadow, and in most cases it does not

matter, but when it comes to making a decision like this, it is imperative that she think things out for herself. She is quite old enough, and bright enough, to do so. I won't be responsible. My leader from now on is Jesus Christ. If Midori decides to make Him hers, too, well and good. But until I am sure that He has taken my place, I shall refuse to let her to be baptized.'

"Midori started to cry again, and so I was still very angry with him. You see, I didn't understand at all what he meant, and I could only think of poor Midori. I told Koji that he had better go out and see some friends, and he went at once. Then I sent Midori to buy some of the cakes that she liked, and we made a feast. But the relationship between Koji and Midori had changed, and for a short time things were a bit difficult. Then quite suddenly everything righted itself. The atmosphere lightened, and Midori became her usual radiant self.

"Soon after this Midori told me that she was hoping to be baptized. Her father was very much set against it, but when I saw how much Midori wanted it herself, I persuaded her father to let her go forward and be baptized. I still didn't know all that was implicated. She asked me to come to the service, but I didn't go. It wasn't anything to do with me, or so I thought then. After that, often when she was washing the vegetables or sweeping, she would sing the hymn we sang just now. I suppose she must have had some idea that she would soon go there.

"On July the seventeenth, three years ago, Midori complained of dizziness and went to bed. In a few hours she was in a coma. We rushed her to the hospital and they did everything they could for her, but she died on the twentieth."

Mrs. Aoba paused and, taking her handkerchief out of her sleeve, wiped her eyes. "Koji insisted on a Christian funeral, and refused to let me call in the Buddhist priest. So Mr. Izeki came to our house. He spoke of the Resurrection, and explained about Jerusalem the Golden, where Midori was. Many of the young people of the church who were her friends came to the crematorium and sang hymns as the coffin

lid into the furnace. I was surprised and grateful, as I knew how pleased Midori would have been to have them here.

"When I brought her ashes home, Koji wouldn't let me put them in our Buddhist shrine, and insisted that Midori was a Christian. So I built a little shrine for her. I hung her picture on the wall and put a cross and candle-ticks and flowers in front of this. Then



put her book on the next shelf, and in front I had a place where I could burn incense and put food from our meals, so that she could still share the family life. Koji tried to explain to me that a Christian was a spirit and so didn't need food, and that Midori could be much happier if I gave the food to our neighbor's child who never had a decent meal. But of course I didn't listen. He also used to say that I ought to read her Bible, not just leave it on the shelf.

"A month after her death, Mr. Izeki came to the house for a special meeting, and some of the older Christians came, too. In this way I met them for the first time. He used Midori's hymnbook and Bible, and marked them, asking me to read the passage again after he left. I did as he said, and read a new part every day. When I couldn't understand what was written I asked Mrs. Tanaka, but although she had been a Christian for years, she couldn't always explain what was written.

"After some time Koji persuaded me to bring Midori's ashes and deposit them with the ashes of other Christians under the altar. I didn't like the idea at first; I felt that Midori would be so far from her family, and I knew that I should hate being so far from her, but Koji insisted, and reminded me that Midori loved hymns

and being in church, so that she would be happier if we left her there. At last I agreed, and the first time I came to church was when we brought Midori's ashes here.

"Of course, Koji knew what he was doing. He knew that I would not be able to stay away from Midori, and so I would have to come to church. That's what I did. Every Sunday I came to the service to be near Midori. Slowly I began to understand that she was alive, indeed, and in the presence of God, and that if I ever wanted to see her again, I must follow Jesus Christ. Last year I told Mr. Izeki that I wanted to be baptized, and he has been teaching me very kindly ever since.

"Every month he has held a meeting in my house, and my friends and Midori's friends have joined us. I mean to continue this meeting in memory of Midori as long as I live. She will continue to draw people to Jesus through those meetings. I still don't understand everything that is written in the Bible, but I intend to read it every day, and I mean to be a good Christian so that I, too, may go to Jerusalem the Golden, and be with Midori and Jesus."

She bowed deeply and sat down. The others bowed, too. They had never met Midori Aoba, but they knew her picture, as her mother always brought it to church on November first, when a special service was held, and all the relatives of the church members who had died brought their pictures and put them up in the chancel so that everyone could see them. Yoshihara San had been to one of the meetings in Mrs. Aoba's house, and the picture was always in evidence then, too.

Mr. Izeki spoke. "Mrs. Aoba has told us how Midori San was led to Christ by her brother. Koji San showed her the way, and then stood aside so that her mother could find Christ, and through Him, God. In St. John's Gospel, Jesus said, 'I am the Way, the Truth and the Life; no one comes to the Father but by me.' So when you try to lead people, don't get between them and God. Show them the Way, then step aside and pray. Never forget to pray."

It was now Mr. Fukushima's turn, and he rose to his feet slowly.



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WHY THEY CAME

continued

Mr. Fukushima

"My name is Fukushima," he said, "and I am the son of a Buddhist priest. From my earliest childhood I lived in a temple, and I never expected to leave it. After attending the government school in my town, I went to the main temple of our sect for instruction. There we had a course in comparative religions, and I read the Koran and the Bible. The latter spoke to my heart, especially the Prophets. Jeremiah, in particular, seemed to have been written for the present age.

"After the course was over, I came back home and got married, but I took my Bible with me, and continued my studies. I helped my father with all the different services, but I found that my heart was not in it.

"A couple came one day, bringing the ashes of their only son, a child of four. The woman was desolate, and I could give her no words of sympathy and consolation because I felt I could not tell her a lie, and there was no comfort in my heart.

"I left the temple that evening and walked the streets of the city, but I found no rest. Next day I went on a pilgrimage, but I found no enlightenment. Everywhere I went I carried my Bible with me, and it was my sole source of inspiration and help through those dark days. At last I became convinced that here was the truth, and only in Jesus Christ could there be any salvation.

"But I got no rest from this knowledge, for I was a living lie. Every day I followed my trade as a Buddhist priest, but my heart was turning to Christ. One day I put on an ordinary suit and went to visit a missionary who lived in the city. She welcomed me and explained all the points that I had found difficult. We talked for three or four hours.

"When I got home, I told my wife of my determination to leave the temple and become a Christian. I promised her her freedom if she decided to leave me, but she only asked me to wait a week before taking the first step. She then consulted her family and they agreed to give her a small

sum of money to tide us over until I could find work, although they disapproved of the step that I was taking.

"I left the temple and found a room in the house of a Christian, and there we lived for a few months. I taught school children and helped them with their homework, and my wife was very economical, but it was difficult to make ends meet. I continued to study the Bible, and started to go to church. At the end of that time I was offered a job in a small Christian printing office, and so we have come here. My wife is very loyal to me, although she has not yet found the light. I was baptized last Christmas and took the name of Samuel.

"In our firm we print Christian books and pamphlets and text cards, as well as a few books of general interest. All the members of the firm are Christians, and we share and share alike. When we make a profit, then we have much to eat; when trade is scarce, we may have to go hungry. But we are happy and have faith that God is leading us and will not let us starve."

He bowed and sat down, and there was a moment of silence in the room. All had now spoken, giving their witness of what God meant to them, and that He had done for them.

Outside it was now pitch dark, as night had closed in while the meeting had been in progress, but there was light in the room, and it shone out through the uncurtained window, throwing its beams across the dark street.

Mr. Izeki was the first to move. He took up his hymnbook once more and said, "Thank you for your testimony this evening. I am glad you have all spoken. As you listened to each other, I am sure you have learnt something of the way God works. This will be helpful to you. You have also learnt some of the difficulties that the others will be facing, and this will give you food for prayer. You are one group in this church, a cell in the Body of Christ. Keep together and encourage each other so that you may always keep your lights shining out for Jesus. We will close this class by singing the hymn, 'Saviour Like a Shepherd Lead Us,' for we are the sheep of His pasture—the pine trees in His garden."

I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.

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SPACE AGE CHURCH: DECISIONS AT NEW DELHI

With the threat of war again casting a shadow over the earth, one of the clearest lights to shine forth is the increasing desire for mutual understanding and unity of action within Christendom. ● On the Island of Rhodes this September, 135 representatives of Orthodox Churches have been meeting to consider their relationships with non-Orthodox bodies. Both Protestant and Roman Catholic observers were invited. From the Vatican comes word that work is progressing on the forthcoming Second Vatican Council, scheduled for late 1962 or early 1963. Approaches to Christian unity will be an item on its agenda. And one of the most important world gatherings of Christians will take place this November when the World Council of Churches holds its Third Assembly in New Delhi. ● In the capital of India some 1,000 church leaders, of whom 625 will be officially appointed delegates, will represent the Council's 178 member church bodies. Coming from over fifty countries, these leaders come from churches with more than 70 per cent of the world's estimated 315 million non-Roman Christians. Present for the first time will be a number of official but nonparticipating observers from the Roman Church. A number of facts about this meeting will make it a focal point of interest for men and women of all faiths.

Major Issues

Chief among the important actions expected in New Delhi will be the integration of the forty-year-old International Missionary Council with the World Council. Founded in Edinburgh, Scotland, in 1921, the International Missionary Council predates the World Council by twenty-seven years. During its existence, the International Missionary Council has rendered significant service in coordinating Christian missionary activities in every part of the world. As the World Council grew in scope, the two organizations began paralleling endeavor more and more. Plans have been under way for some time to combine the work of both groups. ● Another major issue to be considered is a proposed statement drafted by the World Council's Commission on Faith and Order, placing the Council on record in favor of eventual organic unity of all Christendom. If the Third Assembly adopts this statement, it will have committed itself to a continuing search for a sort of unity beyond a loose federation of churches. ● In addition, the delegates will weigh applications from a number of church bodies seeking admittance to the world organization. The most publicized of these applicants is the Russian Orthodox Church, long silent and apart from the rest of Christianity. Other applicants include the Moravian Church in the West Cap Province, South Africa; the United Church of Central Africa in Northern Rhodesia; and the Pentecostal Church of Chile. ● Also on the agenda will be reports and recommendations from other World Council commissions and divisions which will result in important discussion on a number of issues, such as paths to disarmament, the refugee problem, methods of feeding the world's hungry and caring for the world's sick, the meaning of individual freedom, and ways of combating racial injustice. ● The central theme of the meeting is to be "Jesus Christ the Light of the World," with "Witness," "Service," and "Unity" as the three subthemes.



Council's History

Formally created in Amsterdam, The Netherlands, in 1948 at its First Assembly, the World Council of Churches began with 145 member churches, one being the Episcopal Church. Between that time and its Second Assembly in 1954 at Evanston, Ill., the Council grew rapidly.

● From its headquarters in Geneva, Switzerland, the Council's general secretariat guides its divisions and other related agencies in a multitude of concerns. Among these are the more than 220,000 refugees who have been resettled during the past eleven years through the World Council, the 762 scholars who since 1955 have been given the opportunity to study in lands other than their own, the 1,122 patients from sixteen countries who have recuperated after illnesses at a Council-operated rest home in Switzerland, and the hundreds of thousands who have been saved from starvation by the 49,000 tons of foodstuffs, valued at \$51 million, which the World Council has distributed in the past dozen years.

Episcopal Delegation

Serving at the New Delhi Assembly will be an Episcopal Church delegation of sixteen. They include: national delegates, the Rt. Rev. Arthur Lichtenberger, Presiding Bishop; the Rt. Rev. J. Brooke Mosley, Bishop of Delaware; the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York; the Rt. Rev. Stephen F. Bayne, executive officer of the Anglican Communion; the Rev. James W. Kennedy, New York; the Ven. John M. Burgess, Massachusetts; the Very Rev. Richard H. Wilmer, Connecticut; Mr. Clifford P. Morehouse, New York; Dr. Nathan M. Pusey, Massachusetts; Mrs. Sherman E. Johnson, California; Mrs. Theodore O. Wedel, Washington, D.C.; ● officers and advisors, the Rt. Rev. Henry Knox Sherrill, past Presiding Bishop and Co-President of the World Council; the Rev. Canon Theodore O. Wedel, Washington, D.C.; Mr. Charles P. Taft, Southern Ohio; ● overseas delegates, the Rt. Rev. Benito Cabanban, Suffragan Bishop of the Philippines; the Rt. Rev. Plino L. Simoes, Bishop of Southwestern Brazil.



Part of Episcopal delegation meets at Buck Hill Falls, Pennsylvania, to plan for World Council Assembly in New Delhi, India. Left to right: The Rt. Rev. Henry K. Sherrill, Mrs. Sherman Johnson, Dr. James Kennedy, the Rt. Rev. Arthur Lichtenberger, Mrs. Theodore Wedel, Canon Wedel, and Archdeacon John Burgess.



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COMMUNISM: NEW OPIATE

The ideology put forth by Karl Marx and Friedrich Engels over a century ago has undergone a number of changes as it met with the harsh facts of existence. Its latest revision comes this October when a new Communist Manifesto is presented to the twenty-second congress of the Soviet Communist Party. ● In a sharp break with his predecessors and with some of his contemporary fellow-travelers—notably the Chinese Reds—Premier Khrushchev states that peaceful coexistence is possible between Communists and Western-style democracies. This does not mean, however, that the Cold War is about to evaporate, for Khrushchev means basically that thermonuclear war would destroy mankind. ● At one point in the document, recently released in English translation, it is stated that capitalism and communism are engaged in a critical competition for favor with the underdeveloped countries and that “communism is bound to win because it has a more efficient, rapid, better-planned system for lifting people out of darkness and poverty.” ● Christianity receives a notice of sorts in the manifesto. While reviewing what it considers some of the few remaining obstacles left in the path to world-wide Communist domination, the document states, “Clericalism is acquiring ever greater importance in the political and ideological arsenal of imperialism.” ● On the domestic front, the document promises the Soviet people great material gains in the next twenty years. So extravagant are the claims that *New York Times* columnist Arthur Krock was moved to comment, “Marx's present disciples in the Kremlin do not at all disavow the manufacture of dream powder.” Could it be that communism is becoming the new “opiate of the people”?

AID TO EDUCATION: ROMAN REWARDS

As a result of heavy pressures exerted by the Roman Catholic hierarchy in the United States, Congressional leaders have all but abandoned hope of securing enactment of general legislation for federal aid to education this year. They will try instead to secure a simple one-year extension of aid for areas of acute need, and attempt to revive major legislation next year. ● Although President John F. Kennedy, the first Roman Catholic to occupy the White House, strongly urged the \$2.3 billion grant to aid the nation's public school system, and firmly declared that direct aid to parochial schools was unconstitutional, the Roman Catholic hierarchy ignored his pleas and instead mounted a massive offensive for direct federal aid to parochial education through its program agency, the forty-two-year-old National Catholic Welfare Conference. Congressional offices were swamped with telegrams, letters, and postcards from Roman Catholic constituents. One member of the House of Representatives is reported to have said, “We darned near had a first-class holy war in my district.” ● Hoping to avert a prolonged religious quarrel, the House Subcommittee on Education adopted amendments which extended long-term, low-interest, loans to parochial schools to construct classrooms for the teaching of science, mathematics, foreign languages and physical fitness. It also offered aid for the training of teachers for parochial schools. But such concessions were of no avail. The bill, along with all its amendments, was killed when New York Representatives James J. Delaney, a Roman Catholic, added the deciding vote in the House Rules Committee to table the measure. ● What could have saved the bill, a number of governmental and church leaders point out, would have been an immediate wave of concern from non-Romans to counteract the Roman offensive. Indeed, such a campaign did gain momentum in the last couple of months. ● C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State (POAU), reports that a spot check of Congressional mail in April

showed that it was running nine to one in favor of direct aid to parochial schools, but that by August it was running three to one in favor of aid to public schools and against aid to parochial schools.

THE LADY AND THE SEMINOLES

When Florida state officials refused a new driver's license recently for Episcopal Deaconess Harriet Bedell, she didn't complain. "I knew I was pushing my luck getting licenses as long after eighty as I did," said the little eighty-six-year-old lady. ● Slated for retirement in southern Florida twenty-six years ago after a tour of duty with Alaskan Indians, Deaconess Bedell became interested in the Seminoles and figuratively traded her dog sled for a canoe. She spent her first pension check for supplies and paddled into the swamp, purple with the haze of brush fires, mysterious with the lore of strangling plants and alive with snakes, deer, alligators, and panthers. ● At first the Seminoles preferred



Seminole Chief Ingram Billy greets Deaconess Bedell on visit.

their sullen isolation to friendship with the white woman. But she was not easily discouraged. When there was famine, she brought food; when there was sickness, she brought medicine; and when there was poverty, she taught the Seminoles to trade their handicrafts for manufactured goods. Eventually the Indians accepted her and called her "white bird."

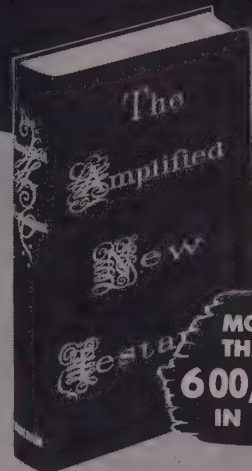
● Now that she has at last decided to retire, Deaconess Bedell is gratified to note that the Diocese of South Florida plans to carry on her pioneering work.

BISHOP BARTH DIES



The Rt. Rev. Theodore Nott Barth, sixth Bishop of Tennessee, died of cancer on August 22, 1961. He was succeeded by his coadjutor, the Rt. Rev. John Vander Horst. Bishop Barth was consecrated when elected coadjutor in 1948 and became the diocesan in 1953. He was born sixty-three years ago in Mount Savage, Maryland, received his B.D. from Virginia Theological Seminary, and was ordained a priest in 1922.

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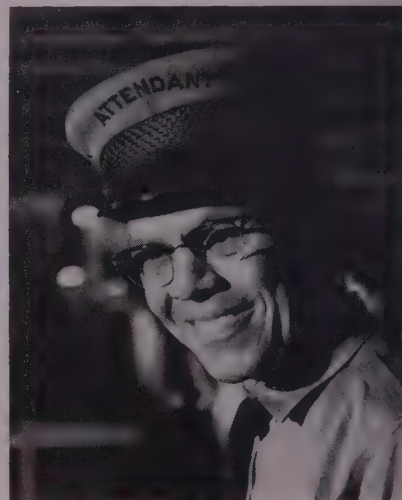
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worldscene continued

► "BISHOP OF GRAND CENTRAL"

A motion picture has just been made about a sixty-four-year-old Episcopal Redcap who brings religion into the rush and bustle of Grand Central Station, New York. For more than fifteen years Ralston C. Young of Vauxhall, N.J. (see photo), has been conducting prayer meetings in a darkened coach on Track 13 three times a week. Thousands of travelers and commuters, in groups as large as forty, have found solace and inspiration from the nondenominational meetings held by the man who, over the years, has come to be known as the "Bishop of Grand Central." ● The film about Mr. Young, whose wife, Saide, works for the Church's National Council, was produced by the Episcopal Radio and Television Foundation of Atlanta, Ga., as part of a projected thirteen-program series to be entitled "One Reach One." Mr. Young's story is to be called "Track



13." ● Since 1945, the Episcopal Radio and Television Foundation, under the guidance of its executive director, Mrs. Carol Rakestraw, has produced a number of significant radio and television programs for the Church. Among them are *The Episcopal Hour*, *Another Chance*, and a special series of fifteen-minute talks on love by C. S. Lewis. One of the foundation's latest projects is a long-playing record featuring selections ranging from medieval plain song to modern



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Church music. Entitled *Sing My Soul*, the disk by the Washington Cathedral Choir of Men and Boys was recently made available for sale to the public.

General Convention Coverage

As this issue of THE EPISCOPALIAN goes to press, the Church's Sixtieth General Convention is under way in Detroit, Mich. Thousands of your fellow Episcopalians, both delegates and visitors, have assembled in huge Cobo Hall—named after Albert E. Cobo, a former mayor of Detroit—to hear about, discuss, and act upon a number of key issues in the Church's life. Five staff members of THE EPISCOPALIAN are now in Detroit covering the Convention. Watch for the November and December issues which will give you a comprehensive account, in word and picture, of decisions reached in Detroit.

AFTER THE LONG SIESTA

The eyes of the world are at long last turned toward Latin America, an area which, after centuries of drowsing, has come suddenly and violently awake. At Punta Del Este, Uruguay, representatives of twenty-one American republics, with a total population of over 200 million people, cheered Episcopal layman Douglas Dillon, U.S. Secretary of the Treasury, as the final agreement was reached on the U.S.-sponsored "Alliance for Progress" program. Under the plan, at least \$20 billion in economic aid will be supplied to Latin America over the next ten years by the U.S., Europe, and Japan. ● The rapid growth of Protestantism in Latin America was noted recently at the second Latin American Evangelical Conference held in Lima, Peru. Dr. T. J. Liggett, president of Union Theological Seminary, Puerto Rico, told 240 church leaders of some fifty groups assembled in Lima for the nine-day



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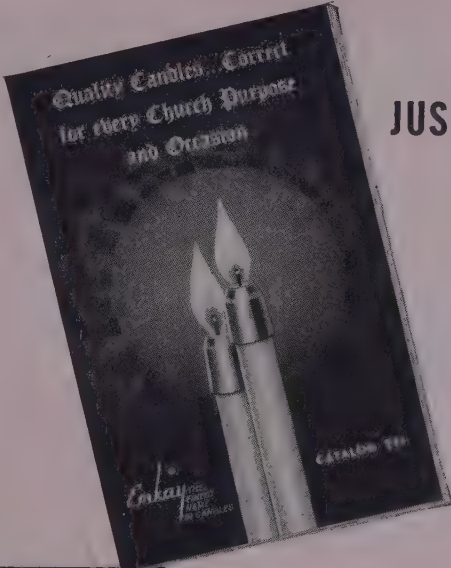
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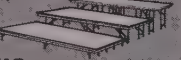


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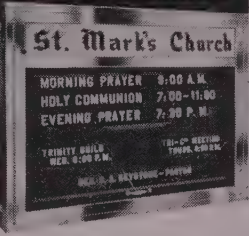
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worldscene continued

meeting that the evangelical community on the South American continent now numbers approximately 9 million persons. ● The Rev. John J. Considine of Washington D.C., a Maryknoll priest who directs much U.S. work with the Latin American Roman Catholic hierarchy, said his office hopes to send thousands of priests, brothers, and sisters to Latin America in the next five years. He said Roman Catholic hope to open fifty new major schools in the area during the coming decade. Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, Mass., warned recently that a Latin American aid program based solely on keeping established dictators or ruling wealthy classes in power will be doomed to eventual failure. As far as the people are concerned, he stated, "only revolution will do—peaceful revolution if possible, violent revolution if necessary."

►ATLANTA SETS EXAMPLE

Unlike some of the nation's other prominent cities, Atlanta, Ga., has shown the world that integration in U.S. public schools can take place without violence. When classes began this fall, nine Negro children carried their books and pencils in four previously all-white schools and sat down with their fellow students. No major incidents occurred. Despite attempts by certain segregationist groups to organize boycott, attendance remained normal at each of the schools. Because of Atlanta's location in the Deep South, international attention was centered on the city, as moved to comply with the U.S. Supreme Court's 1954 decision requiring the desegregation of all public institutions of learning. President John F. Kennedy congratulated the city and state for the "responsible law-abiding manner" in which the change had been effected. He strongly urged the officials and citizens of all communities which face this difficult transition in the coming weeks and months to look closely at what Atlanta has done, the President said.

Understanding the Bible

A special report on newly available Bible commentary and guide series

ANYONE who saw *Inherit the Wind*, the stage or movie version of the celebrated Scopes Trial, undoubtedly came away feeling that he had seen a brilliant portrayal of the last-ditch stand of Fundamentalism against modern science in particular and the freedom of the human mind in general. For most people, the issues at stake in the so-called "Monkey Trial" are no longer live.

However, though the *issues* involved in the Fundamentalism vs. Science controversy may no longer be live ones, the *effects* of the struggle and its outcome are still very much with us. The champions of intellectual freedom and the insights provided by the natural sciences have clearly carried the day. Owing partly to the obvious success of scientific thinking, some relegate religion to the past, while others, even though they remain loyal to the main tenets of their faith, seriously question the relevance of such things as the Bible to life in the modern-day world.

What few people seem to realize is that there have been "scientific" students of the Bible for many years. Before Darwin wrote on evolution or Darrow defended those who taught it, men were wrestling "scientifically" with the problems presented by the Bible. As far back as the latter years of the eighteenth century, men were exposing the Bible to the rigors of the scientific method. Today, after almost two hundred years of the critical study of the Bible, professional theologians are more concerned than ever with the Holy Scriptures. The cause for this increasing interest in the Bible on the

part of the professional theologian is twofold:

1. In his attempt to understand the Bible "in its own terms," the biblical scholar has come more and more to the realization that the basis of the biblical message is not just a set of teachings of religious worthies, a mere compendium of religious insights from Moses to Jesus. What we really have in the Bible are books of "holy history" which claim to be a record of those great events wherein God established a particular kind of relation with His people. The other books of the Bible which are not of this type can be best understood as commentaries, collections of sermons, discourses, meditations, and bits of worship services having this "holy history" as their central theme.

2. Those who study theology have also become increasingly dissatisfied with mere "propositional" theology which defines God as all-powerful and all-knowing. Most theologians now feel the need to present the faith in terms more relevant to modern man. So, partly as a result of the impact of modern biblical studies and partly through the insights of modern theology and philosophy, the theologian today speaks less and less of what God is, and more of what He has done and is doing through and for men.

Thus we now find ourselves in the midst of a theological revolution which is at last reaching the man in the pew. In recent years we have seen the publication of the Seabury Series under the auspices of the National Council of the Episcopal Church. This series makes use of the insights of modern

studies in Bible, theology, and child development, at the level of the church school curriculum. We have seen the growth of Group Life Labs and Parish Life Conferences, which are attempts to use these new insights at the parish and diocesan levels of Church life. We are beginning to feel pressure from several quarters for a re-evaluation of our old, accepted structures, both those of doctrine and those of parochial and diocesan organization.

As one who is deeply concerned with the study of the Bible, I believe that now we should begin a serious attempt to understand these present currents within the Church and the vital role the Bible plays in them. Only a few years ago this would not have been possible for the average lay person. The results of biblical study were, for the most part, contained in ponderous tomes, often written in languages other than English. Today this is no longer the case. Since 1956 we have witnessed what, by comparison with former years, could be termed a flood of books about the Bible written expressly for the layman and built squarely on the results of scientific study of the Bible.

There are now five major series of these books in process of being published. Publishers are also busy with many individual volumes on a wide variety of Bible-study topics, but our concern here is with these five major series. They vary in length from four to twenty-seven volumes, and in cost from \$1.00 to \$3.50 per volume. They are of two general types: the commentary, and the guide.

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perhaps somewhat formidable, is the commentary. In this type of study the books of the Bible are studied in order, one at a time. The commentary begins with an introduction to the book in question, discussing such things as authorship, date, locale of writing, historical background, main critical problems, and perhaps a short history of its interpretation. The main body of the study consists of a verse-by-verse, or even word-by-word, explanation of the text.

At the present time, three such series are in process of publication. *The Daily Study Bible Series* (William Barclay, editor; Westminster Press, 17 volumes available, 17 projected; \$2.50 each) deals so far only with the New Testament, and is written largely by one man. This series provides an extremely good introduction to each book. It is probably best suited to the person who is reading the Bible on his own and wants a guide to which he can refer. For the lone reader, this series has the advantage of attempting to combine a devotional approach to the Scriptures with the best of critical opinion on any given passage.

Macmillan's *Torch Bible Commentaries* (John Marsh and Alan Richardson, general editors; Student Christian Movement Press, 27 volumes, 1 projected; \$1.75 to \$3.50 each) is, in terms of volumes already in print, the most extensive. From the layman's point of view, however, its commentaries tend to be too terse. The information is there, but one must read with care. The level of scholarship is very high in this series, making it ideal as a reference work for the layman who finds himself in a teaching position where he must look up puzzling Bible passages. It is also ideal as a quick reference work for the clergyman.

The Layman's Bible Commentaries (Balmer H. Kelly, editor; John Knox Press, 9 volumes available, 25 projected; \$1.75 to \$2.00 each) is the most concise of the three commentary series. The comment is usually on entire passages, rather than on a strict verse-by-verse basis. A real attempt is made to give the reader some critical insights into the text without be-

lending him with a mass of detail. The style is easy. Whether in classroom use or in private, this series would prove of great help to the layman.

Quite different from the commentary, in both scope and method, is the guide. Instead of following the text of each book, the guide seeks to introduce the reader to the various types of literature found in the Bible. For example, this type of study, rather than commenting upon each of the books of the Pentateuch (the first five books of the Old Testament), might have one volume dealing with the general subject, "The Books of Covenant and Law."

Such is the case with the *Westminster Guides to the Bible* (Edwin M. Hood, general editor; Westminster Press, 6 volumes available, 9 projected; \$1.50 each), which attempt to open up the whole of the Bible by dealing with its major themes, taking for granted the major conclusions of biblical scholarship. The Westminster guides include one volume entitled "The Threshold of Christianity," which deals with the fascinating and important period of late, post-Exilic Judaism, between Old and New Testaments. Here we find discussed material from the Apocrypha and the now-famous Dead Sea Scrolls. Though strictly speaking not biblical material, the books from this period are of great help in understanding the early development of the Christian religion.

Of excellent quality and somewhat expensive is the series entitled *Bible Guides* (William Barclay and F. Bruce, general editors; Abingdon Press, 4 volumes available, 22 projected; \$1.00 each). The more serious student of the Bible will find much valuable material in the Abingdon series.

Any parish library would do well to subscribe to one or more of these five excellent series. Part of the problem of finding anything is knowing what to look for. For the average lay person, the Bible makes pretty confusing reading because he is not at all sure what he is supposed to find. Intelligent use of these fine new materials should be a long way toward solving this problem, deepening our lives and widening our horizons.

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Inquiry: a question and answer column

conducted by Henry Thomas Dolan

Q Who or what is the chancellor of a diocese?

A He is nonexistent in the constitution or canons of the Church, nationally, but in practice and by the canons of many dioceses he is "a layman learned in the law," i.e., a lawyer, chosen to serve as legal counsel to the bishop, the standing committee, and diocesan organizations on matters affecting the interest of the Church.

Q Are standing committee and executive council in a diocese the same, or parts of the same body, or different?

A Entirely different, though some clergy or laymen may serve on both. Every diocese has a standing committee, required by national canon. Some dioceses, by their own constitution or canons, have an executive council, sometimes called bishop's council, not required by national canon.

The standing committee takes its name from the fact that it serves during a vacancy in the office of bishop, and it is then ecclesiastical authority for the diocese. It has the responsibility of seeing to the election of a bishop, and to the performance of episcopal duties by other bishops specially invited during the interim. While the bishop is in office, it serves him as his council of advice on any matter on which he may wish to consult it. By canon of the Church, also, it gives or declines consent to the election of any person as bishop of any other diocese.

Executive council or bishop's council is, in certain dioceses, the continuing administrative authority over the work of the diocese during the interval between annual conventions. In one illustration (Pennsylvania), its work is divided into departments of missions and Church extension. Christian educa-

tion, Christian social relations, finance and property, and promotion.

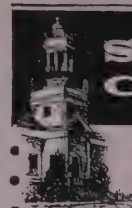
Q Why do we call our clergy-men priests? Are the words "priest" and "minister" synonymous?

A No more than loosely synonymous. All priests are ministers, but not all ministers are priests; i.e., "minister" is of much more inclusive meaning. At many places in the Prayer Book (Morning and Evening Prayer, Litany, Penitential Office) "minister" means simply whatever person happens to be leading the service, even the merest lay reader. Into this usage we can read a reminder of the fact that every member of the laity has his own undoubted ministry, some of it the part he takes in and about the worship and work of the Church, most of it his carrying the Church with him into his daily walk of life.

A priest is far more than a minister: he is a man ordained to the sacred order of priesthood. He has authority, privileges, and duties peculiar to his office. The Rubric for Absolution, and nearly all of those for Holy Communion, categorically specify "the priest." The Rubric for the Epistle says "the minister appointed," recognition of the fact that from earliest times the laity have been allowed to read the Epistle. The same words in the Rubric for the Gospel do not mean the same thing; they mean that the Gospel may be read by a deacon, a privilege that is the great glory of the diaconate. Nor yet in the marriage service do the Rubrics that say "the minister" mean any other than an ordained clergyman, priest, or deacon.

The words are of overlapping meaning, in short, and the Prayer Book, while striving to observe a proper differentiation, cannot sharply pinpoint it except in certain instances.

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Movies in our World

by Malcolm Boyd

"Until two decades ago, the pre-
vailing theme of motion pic-
tures as mass entertainment was
escapism; we wallowed in a dull, im-
poverished reality and only that which
lifted us momentarily from our rut
and gave us a brief glance at gaiety
or adventure could entertain us,"
writes A. A. Frederickson of Jackson-
ville, Florida.

"Today we scurry frantically
through a world of escapism, of buy
now and pay later, of act now and
regret later, of demand now and de-
serve later, of acquire now and earn
later," the letter continues, adding
more fuel to the stimulating and criti-
cally important debate being conducted
in this column concerning the ques-
tion of whether Hollywood movies
should be classified and, if so, how this
should be done. "Perhaps it simply
follows that we have turned to bitter
realism as entertainment. Some day
the pendulum will swing back. . .
Until then we may make some in-
roads in the matter of 'adult' motion
pictures. This, however, will resolve
only a part of the total issue. For the
real problem will not be a surfeit of
adult movies but a shortage of adult
parents."

There have been so many letters
written to me concerning this subject
by EPISCOPALIAN readers that space
permits printing excerpts from only a
few.

Mrs. E. W. Jefferson wrote the fol-
lowing from Kalamazoo, Michigan:

"Re your thought-provoking critical
remarks on *Elmer Gantry* and *The
Apartment* in the June EPISCOPALIAN, I
think the most harmful films for young
people are those (and they are so

often classified 'for families') in
which, in the most unctuous and in-
spid style, any and all human prob-
lems are smoothly disposed of by slick
easy answers . . . rather than anything
like Christian compassion. These are
the films I think something should be
done about first."

A Nashville, Tennessee, mother of
three boys—aged 3, 5, and 7—raises
an extremely interesting and impor-
tant point in her letter.

"We just returned from a drive-
movie. I thought I would scan *THE
EPISCOPALIAN* before retiring. Your
article jumped at me. I must tell you
of our experience."

She goes on to say that the oldest
boy has an "overactive imagination"
and that "bad dreams are frequent."
I do not censor TV and movies." The
family had just gone to see the motion
picture *Swiss Family Robinson*.
"There were some frightening things
in the movie," Mrs. James Cates com-
plains, "but my children feel brave
enough to stand up to the family."
However, the previews came on next
week. The four coming attractions which
were previewed were horrible even to
my husband and me. One—a hypnotist
sticking needles through a lady's arm
—the blob-creeping plasma—and
on. The children didn't miss a bit of it.

"So—I give you another thought.
If the movie is good, what about the pre-
views of coming attractions? The
cartoon comes right with them."

Mrs. Cates is not the first parent
to bring to our attention the matter of
previews. Apparently many parents
are aware of this problem and de-
termined to be concerned about it. I suggest that some
groups of informed and concerned
parents have some serious talks
with the subject with local theatre man-
agers.

ANGLICAN CYCLE OF PRAYER

the request of the Lambeth Conference, 1948, the Anglican Cycle of Prayer was prepared, at the spiritual bond of prayer might be more widely extended between the dioceses of the Anglican Communion throughout the world." Each day the Church's work in a particular place is singled out to be remembered in the prayers of the Church throughout the world. The prayer lends itself to parish, organization, or private prayer. It is commended to you by the bishops meeting at Lambeth in 1958.

NOVEMBER

Dioceses of the Anglican Communion

- 1 South Carolina, U.S.A.: Gray Temple, Bishop.
- 2 South China: Nathaniel Hsien Moyung, Bishop.
- 3 South Dakota, U.S.A.: Conrad Herbert Gesner, Bishop.
- 4 Southern Brazil: Egmont Machado Krischke, Bishop.
- 5 South Florida, U.S.A.: Henry Irving Louttit, Bishop.
- 6 Southern Ohio, U.S.A.: Roger W. Blanchard, Bishop.
- 7 Southern Virginia, U.S.A.: George Purnell Gunn, Bishop; David S. Rose, Suffragan.
- 8 Southwestern Brazil: Plinio Lauer Simões, Bishop.
- 9 Southwark, England: Arthur Mervyn Stockwood, Bishop; William Percy Gilpin (Kington-upon-Thames), Bishop; John Arthur Thomas Robinson (Woolwich), Bishop.
- 10 Southwell, England: Frank Russell Barry, Bishop; Alfred Morris Gelsthorpe, Assistant Bishop; Wilfrid Lewis Mark Way, Assistant Bishop.
- 11 South-West Tanganyika, East Africa: Leslie Edward Stradling, Bishop.
- 12 Southwestern Virginia, U.S.A.: William Henry Marmion, Bishop.
- 13 Spokane, U.S.A.: Russell Sturgis Hubbard, Bishop.
- 14 Springfield, U.S.A.: Vacant.
- 15 Sudan, The: Oliver Claude Allison, Bishop; Daniel Deng Atong, Assistant Bishop.
- 16 Swansea and Brecon, Wales: John James Absalom Thomas, Bishop.
- 17 Sydney, Australia: Hugh Rowlands Gough, Archbishop; Arthur William Goodwin Hudson, Coadjutor; Ronald Clive Kerle, Coadjutor; Marcus Laurence Loane, Coadjutor.
- 18 Taiwan, Formosa: Harry Sherbourne Kennedy, Bishop-in-Charge.
- 19 Tasmania: Geoffrey Franceys Cranswick, Bishop; William Rothwell Barrett, Assistant Bishop.
- 20 Tennessee, U.S.A.: John Vander Horst, Bishop.
- 21 Texas, U.S.A.: John E. Hines, Bishop; F. Percy Goddard, Suffragan.
- 22 Tohoku, Japan: Timothy Shinzo Nakamura, Bishop.
- 23 Tokyo, Japan: David Makoto Goto, Bishop; Kenneth Abbott Viall, S.S.J.E., Assistant Bishop.
- 24 Toronto, Canada: Frederick H. Wilkinson, Bishop; George Boyd Snell, Coadjutor; Henry Robert Hunt, Suffragan.
- 25 Trinidad, West Indies: Frank Noel Chamberlain, Bishop.
- 26 Truro, England: John Maurice Key, Bishop; John Wellington, Assistant Bishop.
- 27 Tuam, Killala, and Achonry, Ireland: Arthur Hamilton Butler, Bishop.
- 28 Upper South Carolina, U.S.A.: Clarence Alfred Cole, Bishop.
- 29 Utah, U.S.A.: Richard Simpson Watson, Bishop.
- 30 Vermont, U.S.A.: Harvey Dean Butterfield, Bishop.

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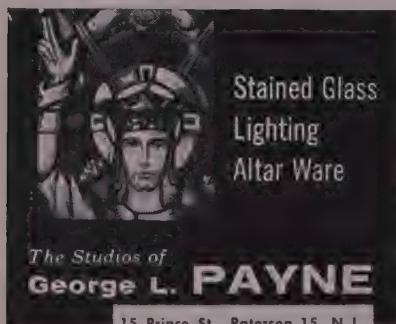
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BLESS, we beseech thee, O God, the work of this committee, and grant to its members clarity of thought, evenness of temper, and willingness to persevere in thy service; through Jesus Christ our Lord.

—The Rev. R. N. Rodenmayer
THE PASTOR'S PRAYERBOOK

Before Reading Scripture

WRITE upon our hearts, O Lord God, the lessons of thy holy Word, and grant that we may all be doers of the same, and not forgetful hearers only; through Jesus Christ our Lord.

—A. C. Fraser, DAILY PRAYER
compiled by Milner-White and Briggs

Highway Safety

ALMIGHTY God, who with thy spirit dost sanctify our common life: Give, we pray thee, to all who use the roads the spirit of courtesy and good will, carefulness and self-control; that by our concern as well for others as for ourselves, all may be preserved from needless injury or death; for the honor of thy holy Name, through Jesus Christ our Lord.

—SOURCE UNKNOWN

Speakers and Writers

ALMIGHTY God, who dost proclaim thine eternal truth through the voice of prophets and evangelists: Direct, we beseech thee, all who speak where many listen or write what many read; that they may do their part in making the heart of this people wise, its mind sound, and its will dedicated to thy service; through Jesus Christ our Lord.

—From E. Milner-White's
AFTER THE THIRD COLLECT

Science in the Service of God

O GOD of all wisdom, we beseech thee to enlighten all men of science who

search out the secrets of thy creation that their humility before nature may be matched by their reverence toward thee. Save us from misusing the fruits of their labors, that the forces they free may enrich the life of all mankind, and thy Name be hallowed before us in the search for truth and in the use of power; through Jesus Christ our Lord.

—CANADIAN PRAYER BOOK

During an Election

ALMIGHTY God, who knowest secrets of every heart: Grant, we beseech thee, to the voters in our country clear discernment and an earnest desire for the common good; that by thy grace we may elect men free from prejudice and partiality, diligent in wisdom and sound in judgment, and honest in their dealings; for the honor of thy holy Name, through Jesus Christ our Lord.

—PRAYER BOOK OF THE CHURCH OF INDIA, PAKISTAN, BURMA, AND CEYLON

For Parents of a Retarded Child

O GOD of mercy and compassion, hold and bless these parents in their need. Fold their child in the arms of thy love; take away all bitterness from their hearts; and give them patience, kindness, and wisdom to choose wisely for their child, who is a whole person in thy sight; in the Name of Jesus Christ our Saviour.

—The Rev. R. N. Rodenmayer
THE PASTOR'S PRAYERBOOK

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OCTOBER

- 15 Laymen's Sunday
- 18 Central South Regional Convocation on the Church in Town and Country, Palestine, Texas
- 18 St. Luke the Evangelist
- 27 National Study Conference on Church and Social Welfare, Cleveland, Ohio
- 25 Tri-Diocese Conference, Chicago, Quincy, and Springfield, Peoria, Ill.
- 27 West Coast Chaplains' Conference, San Francisco, Calif.
- 28 St. Simon and St. Jude, Apostles

NOVEMBER

- 1 All Saints' Day
- 3 World Community Day
- 7-9 Meeting of Provincial Secretaries for College Work, Tuxedo Park, N.Y.
- 10 Conference on the Episcopal Church and the Unity We Seek, Calvary Church, New York, N.Y.
- 16 The Seabury Press Long-Range Planning Committee, Greenwich, Conn.
- 8-5 World Council of Churches, Third Assembly, New Delhi, India
- 23 Thanksgiving Day
- 30 St. Andrew the Apostle

DECEMBER

- 11 National Council's General Division of Women's Work, Board Meeting, Greenwich, Conn.
- 14 National Council Meeting, Greenwich, Conn.
- 14 Ember Day

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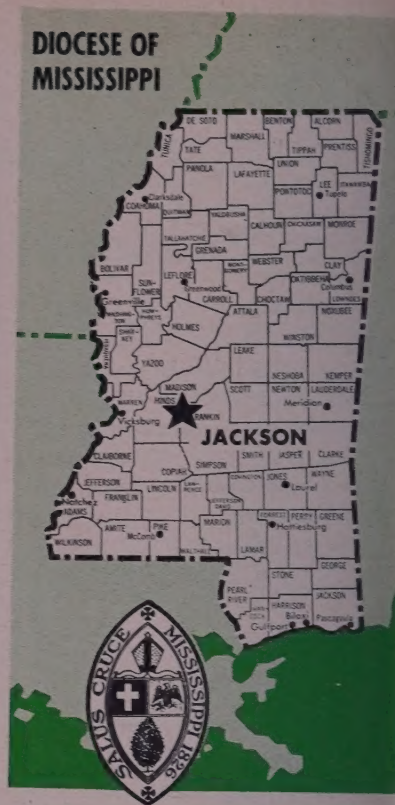
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Know Your Diocese



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MISSISSIPPI, the Magnolia State, is known chiefly for her leisurely pace and rich Delta cotton. The state has, however, recently enacted a tax bill favoring new industries, and manufacturing firms are beginning to dot the countryside.

More important to Mississippi's over 17,000 Episcopalians is another, less obvious "new look" concentrated namely in Mississippi's coastal area. Despite an almost identical 1950 and 1960 census, this region of the state has attracted many new residences, and the Church has kept growing steadily. Facilities for education and recreation are expanding also, notably Camp Bratton-Greenway, which now conservatively handles nine separate sessions of summer camps for youngsters as well as numerous conferences and workshops. Okolona College, Okolona, founded in 1902 and supported mainly by Mississippi's women's organizations, sponsors a well attended summer school of religious education in addition to its regular curriculum, which welcomes laymen and clergy alike.

In addition to Okolona, the diocese helps support nine schools and colleges as well as the University of the South, Sewanee, Tennessee. Seventy-six parishes and missions depend on the services of fifty-nine clergy and seventy-eight lay readers.

A Mississippian by birth, the Rt. Rev. Duncan Montgomery Gray has spent his entire ministry in his native state and diocese. He was educated at the Rice Institute and the University of the South, receiving a doctorate of divinity from the university in 1943.

Before his election to the episcopate in 1943, Bishop Gray served parishes in the Mississippi communities of Cleveland, Canton, Lexington, Columbus, and Greenwood. He served as a member of the College Commission of the Fourth Province for five years, and a member of the Executive Committee for ten years. Named to the Board of Trustees of Mississippi state mental institutions in 1947, he served for eight years.

Bishop Gray married Isabel Denham McGrady in 1925 and they have children.





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Address _____

City _____

Zone _____ County _____ State _____

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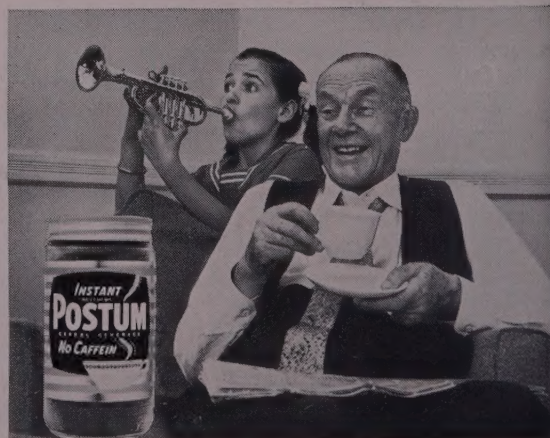
“Because I was nervous—a ‘Grumpy Grandpa’—
my doctor started me on Postum.”

“My grandchildren made me realize how irritable and nervous I was. ‘Gee, Grandpa’s grumpy!’ I heard them whispering. Was there something wrong with my nerves?

“The doctor didn’t think so. He asked if I’d been sleeping well. I hadn’t. Then he asked if I’d been drinking lots of coffee. I had. It seems many people can’t take the caffeine in coffee and I’m one of them. Change to Postum, the doctor advised. It’s 100% caffeine-free—can’t make you nervous or keep you awake.

“Did my grandchildren notice the difference? They certainly did. When you sleep well, when you’re not on edge, you have lots more patience. I’m sold on Postum—I like the way it makes me feel. You will too!”

Postum is 100% coffee-free



Another fine product of General Foods